

The Literary Digest

VOL. II. No. 8.

NEW YORK, SATURDAY, DECEMBER 20, 1890.

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In *The North American Review* for December, Hon. Ignatius Donnelly contributes an ingenious and elaborate article, conveying, in some fourteen pages, "More Testimony Against Shakespeare."

The following editorial note appears in connection with the article:

"NOTE.—The manuscript of this article was accompanied by fac-similes of the four pages of the original text of the Shakespeare Folio of 1623 referred to in it. The editor finds it difficult, however, to reproduce these fac-similes, but would state that a careful examination and comparison show that the statements made by Mr. Donnelly in the following pages, as to the position of the words *Francis—Bacon—Sir—Nicholas—Bacon*—son in the original text, are substantially correct.—*EDITOR N. A. REVIEW.*"

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The Literary Digest.

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The Reviews.

POLITICAL.

SHALL WE AMERICANIZE OUR INSTITUTIONS?

THE RIGHT HON. JOSEPH CHAMBERLAIN, M. P.

Nineteenth Century, London, December.

THE problem presented by the growth of obstruction in the House of Commons is continually becoming more urgent and more important. We have already arrived at a condition of things, in which it is possible for any minority absolutely to prevent the majority from passing any legislation at all. A few score members spreading their opposition over the whole field, and applying obstructive tactics to every part of the Government policy, could easily wreck every session in turn, as the Gladstonians did, in fact, wreck the session of 1890.

What is the remedy for a state of things which, if persisted in, must inevitably sink parliamentary institutions into well-deserved contempt, and bring all legislation to a standstill?

In these circumstances it is interesting, and may be instructive, to see how an analogous situation has been dealt with in another free country whose institutions have been similarly threatened.

Obstruction in Congress has been almost as serious as obstruction in the House of Commons, although it has never

been specially promoted in America, as in Great Britain, by those past masters of the art—the Irish politicians. But in spite of this disadvantage, the deliberate attempt on the part of a minority to prevent a majority from making progress with its business has, under the name of *filibustering*, advanced so far as on several occasions to bring legislation almost to a deadlock.

In the American House of Representatives there are some cardinal differences of practice, which make any close comparison with the English House of Commons altogether impossible.

We could not apply the American remedy in every particular, without adopting the American system as a whole; and this system is foreign in some respects to our traditions and practice.

Although under the American plan the opportunities for discussion are greatly curtailed, it would, nevertheless, be quite possible, if there were no other restrictions, for a factious minority to prevent all legislation. The present rules of the House of Representatives provide, however, against every contingency, and give to the majority absolute control over its business.

The object is attained partly by the application of what is known as the "five minutes rule," but principally by the application of the "previous question" or closure, which has been developed into an instrument of extraordinary and almost merciless stringency.

At first sight it might be supposed that the five minutes rule was sufficiently stringent for any purpose. Unfortunately, the resources of obstruction, like the resources of civilization, are inexhaustible. The ingenuity of the minority found its opportunity in the rule which allows an amendment to an amendment. The death-blow to obstruction has, however, been given by the "previous question." This proceeding was established in the rules of the House of Representatives as long ago as the 7th of April, 1789. It has been revised and amended at several periods since then, and now stands in the following terms:

There shall be a motion for the previous question, which being ordered by a majority of the members present, if a quorum, shall have the effect to cut off all debate and bring the House to a direct vote upon the immediate question or questions on which it has been asked and ordered.

The previous question may be asked and ordered upon a single motion, a series of motions allowable under the rules, or an amendment or amendments, or may be made to embrace all authorized motions or amendments, and include the Bill to its passage or rejection (Rule xvii., §1.).

It appears to be the practice of the House, either at the commencement of proceedings on the measure, or during its course, to bring up to the House a resolution from the Committee on Rules, fixing the length of time and the conditions under which further debate can be carried on, and this resolution is passed under the action of the "previous question" rule, without discussion and amendment. The chairman of the Committee on Rules is the Speaker, who is thus entitled, in practice, to decide how long the discussion on every Bill or any stage of a Bill shall be allowed, and when the final vote must be taken.

By this proceeding, summary and arbitrary as it may appear to us, obstruction is rendered hopeless. At a predetermined date and hour the Bill or resolution under consideration must be voted on, and the minority have only themselves to thank, if they waste the intervening period on irrelevancies or personalities, instead of using it to bring forward their strongest objections and most important amendments.

Under this system, the most drastic resolution and the most complicated Bill can be carried through the House in about seven hours, if it is the pleasure of the majority to exercise its full powers; and it has been made evident that on the least sign of obstruction, their powers will be used to the uttermost and without mercy.

It may well be asked, "What, under such a system, becomes of the rights of the minority?" Some such question is said to have been addressed to Speaker Reed, who replied: "The right of the minority is to draw its salaries, and its function is to make a quorum."

Whatever the future may have in store for American politics, it seems certain that the death knell of obstruction has been sounded as an established instrument of party and parliamentary tactics.

The contrast with the position in this country is most striking. Here the control of business has passed out of the hands of the Government of the Queen and the majority of the representatives of the people. Legislation is only possible by the sufferance of the minority, and very often of a small minority, made up of the least respectable and least intelligent members of the Opposition. Indeed, if there is to be no choice between the paralysis of all government caused by the factious conduct of our minority, and the suppression of debate which is the result of the American system, many good citizens and friends of progress will not hesitate to choose the latter as the less of two evils. It remains, however, to be seen whether we cannot devise a middle course, more congenial to the sentiments which have heretofore governed the practice of the great mother of free parliaments.

THE LESSONS OF 1890.

HENRY J. PHILPOTT.

Overland Monthly, San Francisco, December.

WHEN the Republican party gained its victory of 1888, it assumed that its policy of protection was endorsed by the country, and accordingly proceeded to develop it. After several months' discussion it passed the new Tariff Bill. That Bill was a confession that the tariff, which our protectionist statesmen had been trying twenty-eight years to perfect, was still radically defective. Even in the hands of its friends, a protective tariff is thus seen to be not a stable fiscal policy, but one which needs constant patching, and, consequently, introduces disturbance and frightful uncertainty into business. Among the features of the Tariff Bill were the repeal of the sugar duties and the enactment of direct bounties instead. "This substitution of bounties for duties made it unmistakably clear, that a protective tariff is really a subsidy to special industries; but in the elections which took place almost immediately after the Tariff Bill became law, the American people, who cannot reasonably be supposed to have misunderstood its purport, gave emphatic notice that they did not mean to submit to it longer than until such time as they could elect a new Senate and President to repeal it. Two inferences, therefore, which may be drawn from the events of 1890, are, that free trade is preferable to protection, and that there can be no settled protective policy in a free country.

Again, the immediate effect of the Tariff Act is a rise of prices; but the progenitors of that Act fondly hoped, that later on it would vindicate itself from the odium thus incurred, by calling new enterprises into existence. The possibility of this ultimately beneficial result is now precluded by the prospect of the early repeal of the Bill. Another inference, therefore, which may be drawn from the events of 1890, is that none but a very reckless investor would build a factory on a foundation so shaky as the McKinley Tariff; that is, on a tax-system which the tax-payers are not only free to change, but which they have emphatically declared they are in a great hurry to alter.

A third inference which present circumstances justify, is that the Republican party is in a dilemma. If it abandon the McKinley law, it will lose California and Pennsylvania and its thoroughgoing protectionists in all the States. Otherwise, it will fail to recover the support of New York and Indiana and of the reformers throughout the North.

The Democrats, it may be inferred on the other hand, ought not to stand still, but to adopt the bold course of passing good bills. The Tariff Bill they propose should be a radical reform, which will not need modification for some years. The present Senate would be sure to reject such a Bill, and would thus leave to the Democratic majority in the next Senate the glory of obviating the disturbance of business which tariff reforms cause, by introducing a reform that is thorough enough to last. With respect to other questions, also, the Democrats appear to have the advantage. For the time being their position is, in one word, safe.

Still another inference which the present situation suggests, is, that the advocates of tariff reform have done good work by enlightening the masses. Without their preparatory work, the people would not have been able to appreciate the importance of what was done by the McKinley Bill. Ten or fifteen years ago such a measure would have attracted but little attention; its features would not have been comprehended nor its probable effects foreseen; but thanks to the educational campaign which has been going on for some years, the McKinley Bill fell upon open eyes and listening ears. As an exposition of protectionist theory, it was read at a glance.

Lastly, the signs of the times indicate that in the eyes of the people both the great political parties have been grievous failures, that there is in the country more restlessness than ever, and that hopes of permanent control of the Government by any party are groundless.

PARTISANSHIP AND THE CENSUS.

THE HON. ROBERT P. PORTER,

SUPERINTENDENT OF THE ELEVENTH CENSUS.

North American Review, New York, December.

AN off year in politics, and the dull season following the adjournment of Congress, have been somewhat enlivened by the frenzied attacks on the Eleventh Census. The variegated resources of sensational journalism have been strained in the discovery of new plots, the unearthing of deep-laid conspiracies, and the patching together of some hideous monstrosity, to alarm the people and stir up partisan prejudices against the work.

This decennial epidemic—for such it is—first appeared in St. Paul and Minneapolis, originating in the bitter rivalry between these two ambitious cities. It assumed State proportions in Oregon, after the official returns from the neighboring State of Washington had been made public. Finally it broke out with redoubled partisan fury in New York City. The official count had been made public by the Census officer in July, yet no complaint was made until September, when the Board of Aldermen passed resolutions declaring the Census of June, "inadequate," and demanding a recount, but offering no proof whatever of any omission of names.

The value of the Census as an issue in the municipal campaign was recognized by politicians, and the Mayor ordered an October Census to be taken by the police. A Census of New York City taken in October, would naturally show an increase over one taken in June of the same year. The later period would have the advantage of including thousands of families, with their domestic help, who are absent in the summer; while the difference in the hotel population would also favor the October count. Thousands of wage-earners, residents of the lower part of the city, annually seek employment in the country, on the lakes and rivers, in brickyards, and as waiters, or other help in the large

hotels at mountain and sea-side resorts, where New Yorkers literally swarm during the summer months. June, July, August, and September are heavy immigration months, and it is a demonstrable fact, that in some of the districts of the city the increase found by the police in October, is largely traceable to this influx of immigrants remaining in New York. During these months, at least 125,000 immigrants arrived at this port.

Again, at the time of the June enumeration, the very journals now bitterly complaining of omissions, were declaring the questions required by the Census Act inquisitorial, and urging citizens to refuse to answer them. The police, on the other hand, were unhampered by any disagreeable questions relating to mortgage indebtedness or physical disability, had no instructions except to secure all the names possible, and were backed by the newspaper press. That they should be able to obtain a more formidable list of names is no more a matter of surprise, than that the honorable Mayor of New York finally refused to submit that list to the Federal authorities for comparison and verification. A list of names thus taken in worthless as a Census, but would be of value in checking the June enumeration. As the case stands, there is no more reason for believing that, outside of the different conditions under which the two enumerations were made, the alleged difference between them is due to the omissions of June, than to the additions and duplications of October. The presumption, however, is very strongly in favor of the Federal Census.

While the dissatisfaction with the total population of New York City has been "worked for all it is worth" for political purposes, the fact that the population of the country, all told, is not likely to reach quite 63,000,000 is also being used to give importance to the groundless and absurd cry of a partisan Census. No fair-minded man who has taken the trouble to acquaint himself with the organization known as the Census Bureau, could possibly be brought to believe the charge of a "partisan Census," for the simple reason that a partisan Census is an impossibility—unless it be possible to corrupt an army of nearly 50,000 enumerators, who have been marshalled and commanded and supervised by scientific men, and experts of all political parties, and whose returns have been handled, computed, tabulated, and worked into results, by men and women representing all shades of political opinion. The only partisanship about the Census has been the partisan attacks upon it, largely based on ignorance or indifference in respect to facts.

The statistics show, that the numerical increase of the population in decennial periods has steadily advanced, the greatest increase being for the last decade. The percentage of increase in population becomes smaller as the country grows older, for the numerical increase becomes a percentage of constantly increasing number.

It has been charged that the Census was inflated in certain Republican States, and depressed in certain Democratic States for the purpose of reducing Democratic representation.

Let the following figures answer:

PERCENTAGE OF GROWTH OF POPULATION OF DEMOCRATIC AND
REPUBLICAN STATES BETWEEN 1880 AND 1890.

Pennsylvania.....	22.55	Mississippi.....	13.55
Alabama.....	19.45	Maine.....	1.75
Illinois.....	24.06	Tennessee.....	14.35
Louisiana.....	18.82	New York.....	17.69
Texas.....	40.24	Maryland.....	11.28
California.....	39.24	Indiana.....	10.65
Arkansas.....	40.23	Virginia.....	9.01
Wisconsin.....	27.99	Nevada (decrease).....	28.81
Florida.....	44.88	South Carolina.....	15.23
Kansas.....	42.91	Vermont (decrease).....	0.02
Georgia.....	18.95	Rhode Island.....	24.88
Connecticut.....	19.78	West Virginia.....	22.96
New Jersey.....	27.40	Ohio.....	14.65
Michigan.....	27.66	Delaware.....	14.50
Missouri.....	23.46	Kentucky.....	12.54
Massachusetts.....	25.26	New Hampshire.....	8.31
Iowa.....	1		
North Carolina.....	1		

DR. STÖCKER'S RESIGNATION.

Die Grenzboten, Leipzig, November.

DR. STÖCKER'S resignation of his post of Court and Cathedral Preacher, which was accepted by the Kaiser on the 6th November, has called forth the most diversified criticism from the various sections of the German Press; one section treating it as a political event of the first importance, others as loudly asserting that not a shadow of political significance is to be attached to it. The Press, however, displays a very fair approach to unanimity in the view, that the learned Doctor's withdrawal affords a suitable occasion for assailing him with innumerable bitter articles, and paying him other similar attentions.

As to the causes which led to Stöcker's retirement: it has been long known to an inner circle, that he has not been *persona grata* at court since the accession of the present Emperor. The policy of the Extremists of all ranks is distasteful to the Emperor, and he recognizes it as impolitic to identify himself in any way with them. But it is a great mistake to conclude that the dismissal of Stöcker, and the slight shown to Von Puttkammer, Von Kleist-Netzow, and other Extremists, will drive these worthies over to the Opposition. Reasons of State may sometimes prompt a display of coldness towards those Extremists, whose support can be depended on under any circumstances, but of whom it is supposed that they stand in the way of winning other parties, whose support cannot be so reliably counted on.

In so far as Stöcker is Anti-Semitic, his attitude is a peculiar one, an attitude to which it was impossible to give official expression. No element of race or religious hatred enters into his crusade against the Jews, which is dictated solely by social considerations.

That his dismissal has furnished the occasion for a violent outbreak of the furious hate with which he has always been assailed by a section of the daily press, goes without saying: *à la guerre comme à la guerre*. In a certain sense, Stöcker has shown his foes little mercy, and he expects none in return. Yet crushing, humiliating, for our German sense of self-respect, degrading to every sentiment of national morality, is the vile filth which is now being poured forth from the German Press upon Stöcker's head. We are all too familiar, alas! with the utter absence of magnanimity and all sense of honor, which has rendered the current German literature the most contemptible on earth.

But what is the origin of this filthy abuse, this reckless contempt of truth, this rage for vengeance, this insatiable hate with which the daily Press now teems? It is not German. Whatever the faults of Germans—and they have faults enough—there is no need to seek them in this direction. Stöcker himself laid his finger on the sore, when he said: "Our people are muzzled; that is the secret." Yes, muzzled are the people and still more the Press. The Jews have finally succeeded in getting nearly all the organs of the daily Press into their own hands, until we now stand in the condition prophesied for us by Lasalle (himself a Jew) more than twenty-five years ago—on the confines of a demoralization from which there is no escape, unless a radical change be effected. Is it possible that any people can submit to see its whole existence and strivings subjugated to the dominion of a few aliens, to whom our national life in all its various phases, presents itself under only the one aspect—"what will it bring in?"

At all times; as well before as since the extension of equal rights of citizenship to the Jews, there have been men who have seen these things clearly. But none of them have availed themselves of the privilege of free discussion to speak out openly as Stöcker has, since the Jews drove him to do so in self-defense—not earlier. Moreover, how dispassionately he has presented the facts; what consideration he has displayed, what pious effort for the conversion of Israel! But who

listened to that? A "fomentor of strife," an "instigator to violence," were the epithets applied to him, because he exhorted the Jews to greater modesty. A few only of the less infatuated of their members thanked him, for they foresaw that their people, in their arrogant insolence, were again pressing forward toward a catastrophe, that must inevitably engulf them.

For the moment all such danger appears very remote. The Jews have had the shrewdness to secure possession of the Press, and to so distort facts as to mould public opinion to suit their own purposes. Hence it is, that Stöcker is driven out like a scapegoat into the wilderness, burdened, not with his own sins, but with the sins of the Jews which they have shrewdly fastened upon him.

But it does not always happen that he, who has once gone, returns no more. The might of Israel is for the moment waxing; but a counter-movement is growing with irresistible strength; that penetrating from without, this fermenting from within. Every step towards a legalized industrial organization portends a fundamental reduction of the Jewish power and influence, which subsist entirely upon the disorganization which the Jews find or foment.

In this sense Stöcker will surely come again to avenge himself upon the Jews; if not in the flesh, then in the spirit.

THE STABILITY OF THE FRENCH REPUBLIC.

JULES SIMON.

The Forum, New York, December.

BETWEEN 1780 and 1890 we have had in France a very respectable number of governments. Not one of them has lasted beyond fifteen or sixteen years, except the third Republic, which but a few days ago entered on its twenty-first year. The Republicans do not hesitate to say that the Republic is now permanently established; and I believe this is true, first, because the Republic has already lived so long, and, secondly, because neither of the two monarchies by which it is threatened is in a condition to seize the power. Even if one of these should usurp the Government, it would not have a fortnight to live.

Let me first say a word about the situation of the Republic with regard to foreign Powers. It has been accepted everywhere from the very first day. The Monarchy of July experienced more difficulty in obtaining recognition. Like Louis XIV., who preferred an atheist to a Jansenist, the absolute monarchs have accepted a republic with better grace than they did a constitutional king. No menace has ever come, except from Germany. That country recognized us because it had a treaty with us; but, as it saw with what rapidity we were rebuilding our strength, it repented, and pondered how it might find a pretext to break the peace, and to fall upon us while we were still in a state of formation. There were two parties at the German Emperor's Court. His Minister wanted to make a Poland of us, and by a decisive blow to get rid of "the hereditary enemy." The old Emperor having brought his house and country to the highest pinnacle of power and splendor, wished to run no further risks.

The Republic spent its first years in a precarious state, and in the midst of perpetual fears. During this time, however, it was strengthening itself in every way. At present the Triple Alliance constitutes an enormous force, with which no isolated State, were it the first military Power in the world, could cope. But the Triple Alliance would be very quickly divided, if war should break out. Italy and Austria have great difficulty in maintaining harmony with each other. The Governments wish it, the peoples do not; they are separated by the hatred of centuries. Germany inspires fear in its allies. They wonder whether, in case they should gain victory in company with it, they would not the very next day be found among the conquered.

But what makes our position secure is the well-known resolution and the palpable interest of Russia. She would be with us at the first signal of war. This situation explains the continuance of peace for so many years, and allows us to predict its duration. Every year some *casus belli* is on the point of arising—in the Balkans, in Asia, on our frontiers, or in the new colonies. Immediately all diplomacy is on foot to make it disappear. The fact is that peace is held dear in Berlin as well as in Paris.

Let us now glance at the internal affairs of the Republic and first at its Constitution. The government is vested in a Chamber of Representatives, elected for four years by popular universal suffrage; in a Senate, elected for nine years by representative universal suffrage and renewed, one third, every three years; and in a President, elected for seven years by the two chambers in Congress assembled. The Constitution is not immutable. It can be modified without creating any agitation in the country. I am far from contending that it is perfect, but I assert that as it is, the Constitution suffices perfectly for the government of a great people. I am, in general, more concerned about the manner in which a law is applied, than about the law itself. Habits, traditions and beliefs grow up, and they become, as it were, the particular temperament of a government and of a people.

The Republic is well served by its civil officers as the Empire was before it. When everything is in commotion, the course of public business does not suffer even a momentary interruption. The administration moves on in the most perilous crisis. When a new government is in power, it is as ready to obey that as it had obeyed the fallen one.

The Republic can also depend on the loyalty of its army. It never discusses the orders it receives, and it never refuses to obey them. In order that it should clearly know what it has to do in all circumstances, it is sufficient that it should clearly know who has the right to command it. Between two chiefs who should give contradictory orders, it would disobey the one who held the lowest rank.

The new Act, giving to the Minister of Justice power to remove magistrates suspected of favoring the Empire or the Monarchy, was a mistake. It dealt the principle of immovability which had previously prevailed, an irreparable blow; and replaced judges educated for the magistracy, nourished in its traditions, and regarded with universal esteem, by men who were recommended by their opinions rather than by their characters. The effect was very bad. It has become less so with time, because the new magistrates have become impregnated with the spirit of their colleagues; but none the less it was a blow dealt to the Republic by Republicans.

The system of universal suffrage is not without its dangers. It may be vitiated in two ways—through the money of candidates, or by the influence of the government. Popular universal suffrage does not, as is pretended, express the will of the people. It is at the mercy of a minister who may not be wholly scrupulous, or of a coalition of the wealthy. It is a real danger to the Republic. But this peril is not peculiar to our government. No government, not even a reactionary one, would dare to re-establish the property test.

As regards the budget, the difficulties which universal suffrage may create for it, are not due to the nature of the Republic and would make themselves felt with as much force in a monarchy. Useless expenses have been incurred; and yet our budget, embarrassed as it is, does not make me blush for the Republic.

In the matter of our colonial affairs, it is possible that we proceeded somewhat hap-hazard in the conquest of Tonquin; but I am none the less persuaded, that in order to build up anew our navy and foreign trade, we needed the establishments we have formed in Tonquin, Madagascar and Tunis.

To sum up, the Republican establishment seems solidly constituted. It has all the organs of life and duration. It can be improved without being subjected to serious crises.

Far from being worn out, it is stronger now than at the beginning. But its principal strength springs from the increasing weakness of its enemies. Boulangerism is crushed out; the Bonapartist party, or what remains of it, is composed mostly of forgotten or unknown men, and these divided between the rival claimants, Jerome and Victor, neither of which is to be feared by the Republic. Chambord, the inflexible representative of Divine right, is gone, and the hopes of the Comte de Paris were crushed by his connection with Boulanger. The Republic has no longer any enemies before it; or if it has any, they are Republican enemies.

THE IRISH QUESTION.

ROBERTO STUART.

Nuova Antologia, Romé, November.

WITH the legislative union between Great Britain and Ireland may be said to have begun for Ireland a new era, in which progress, at first very slow, has acquired increased force as time has rolled on. During the last fifty years the Irish peasantry has been raised from a situation of absolute misery and semi-slavery to one of relative well-being and social independence, from ignorance to education, from a state of religious persecution to one of religious toleration, from the dominion of an Anglo-Irish faction to a participation in the government of the Empire. To the middle classes have been opened numberless avenues to wealth and position in public and private offices; to the higher classes has been given access to honorable posts in the army, the navy and the colonies, where Irish genius, valor and temper have had opportunities to display themselves and have aided in rendering the British name great and respected.

If all this is so, it may reasonably be asked, why Ireland, represented in Parliament by a large number of members under the lead of Mr. Parnell, is still in a state of constant disturbance. This question has never been better answered than by Arthur Knatchbull Connell, who, in a small work on Ireland, says:

1. That she has passed through a long period of tempests and miseries, and that necessarily it must take some time to calm wholly the passions aroused during such a stormy past.

2. That the justice obtained by the Irish Catholic agriculturists has induced them to believe that they can obtain everything for nothing, arable land for the price of grazing land, with an exemption from every possible burden, whether they pay their rent or not, with full power to subdivide and sublet the soil, irrespective of all increase in the population or of a scarcity in the potato crop; and also that they will obtain by some unknown means protection of their products in their own and the English markets, against British and American importations.

3. That the Irish peasantry are very devout—one might almost say superstitious—and obey implicitly their spiritual guides. It is no exaggeration to say that the clergy in Ireland are in great part responsible for the present condition of things in that country. Though some of them are men of learning and elevated sentiments, the greater part of the Irish priests are influenced by their own personal interests. The Irish peasant is, as a general thing, very poor, and the priests know well, that the smaller the amount of money paid for rent, the larger will be the sums received for masses, the collections in the churches and the like. Thus the priest, as a general rule, uses his influence over the peasant to prevent the landlord getting all his dues. Nothing could prove this more clearly than the fact, that when it comes to using their influence for quieting disturbances, the Irish priests pay no attention to the admonitions and counsels of the Pope.

4. That the Irish peasant has been terrorized by the "National League," the direct descendant of the "Land League." Mutilations of beasts, nocturnal aggressions and assassination of unpopular landlords are, notoriously, the arms with which

the battle of Home Rule has been fought. These are the four obstacles in the way of tranquillizing Ireland.

It is true, that with the promulgation of the Land Bill, England cannot be said to have done everything she can to secure the well-being and tranquillity of the Irish people. The Protestant element of the northern provinces of the island numbers more than a million of inhabitants, while the Catholic part exceeds, by a little, three millions. It would be not only absurd, but criminal, to put the Protestant minority in the power of a fanatical majority by the institution of an independent parliament. Nevertheless, I believe that the British Parliament would do well to concede to the various Irish provinces more administrative autonomy than they now enjoy. But this concession, which would be an act of justice to Ireland, ought also to be made to Scotland and Wales.

If, however, instead of a greater administrative autonomy, Ireland should acquire entire political liberty, the consequences would soon be seen. All the progress of this century says Mr. Connell in treating this point, would be sacrificed, and Ireland would be plunged anew into a war of religious creeds and castes, from which she has been with so much difficulty extricated.

A civil semi-war, excited by Fenians and dynamiters, would probably lead to a rebellion which possibly, during a time of foreign complications, might be fomented by an invasion. Great Britain would then receive "the stab from a stiletto in the back," which some of the Parnellites would like to inflict upon her.

As Italians who have found our greatness and our strength in unity, and who are desirous of always having England as an ally and companion in the pacific and liberal mission we have assumed, our sympathies and our wishes will never be with the Home Rulers, notwithstanding a man, to whom Italy owes so much gratitude and for whom she has so great an admiration, is their strenuous champion. We ardently wish that the day may come quickly, when the revolutionary hydra which terrorizes Ireland being destroyed, her generous, poetic and intelligent people will live on good terms with those who, now regarded as masters, will then be regarded as brethren. Until that blessed day shall arrive, the dynasty, the government and the people of England should remember, that laws, however just they may be, do not suffice to found States, and that the unity of a nation is more the work of the heart than of the legislator.

SOCIOLOGICAL.

WHAT IS SOCIALISM?

ALICE OLDHAM.

National Review, London, November.

IT is now about seventy-five years since Socialism, as the definite movement we have to deal with to-day, began, and during that time, it has spread to every part of the civilized world, and has gained, as statistics show us, an immense number of disciples. But the progress of Socialism is not to be estimated by the number of its avowed adherents. Perhaps its most important advance consists in the influence it is exercising in moulding the general thought of the world; in the large number of thinkers and reformers not calling themselves Socialists, who, almost unconsciously, have come to accept many of its principles; in the numerous measures tending to put into practice Socialistic theories which are being adopted by governments and philanthropists.

Yet to understand Socialism is no easy matter. It is a Proteus, assuming a thousand forms. In every school and sect we find it associated with different principles, religious, ethical and political, with aims apparently unlike, and using the most opposite methods of realizing itself practically in society. It is held by men deeply imbued with the noblest and most fervid and religious feeling, such men as Frederick Den-

ison Maurice and Charles Kingsley in England, as the leaders of the Roman Catholic Socialism of Germany, and the members of the American Communistic Societies, and, on the other hand, by agnostics and by materialistic atheists. We have Socialists whose ethics enforce the severest self-denial and simplicity of life, and others whose morality is merely the aim of obtaining fullest gratification of desire for all.

We find it professed by extreme democrats, and by those who believe in a strong autocratic Government. It is propagated by methods of reckless violence and destruction by Anarchists and Nihilists, while the German school, the most powerful form of Socialism at present, trusts to the natural progress of society to bring about the condition of things they desire.

Nevertheless, amidst these perplexing contradictions, there are certain cardinal principles, common to all forms of Socialism and constituting its essential nature.

It cannot be too clearly stated, that the aim of Socialism is an economic one. It professes to offer us a system of industry which will, in the first place, produce all the necessities of life for our huge population, much more abundantly and with much less labor and waste than the system now in vogue; and secondly, which will distribute the wealth more equally, so that those who have produced it shall enjoy a rightful share of it, and the unnecessarily great wealth of some and the terrible poverty of others will be removed.

This is the core of Socialism. If it can do what it here asserts it can do, it will undoubtedly triumph; if it cannot, it will fall. All the religious, ethical, and political opinions which various schools have imported into this question are wholly extraneous to Socialism.

The system of private capital and competition—a system which produces great wealth among capitalists, great poverty among the workers, and a continual state of war between the two parties—all Socialism unsparingly condemns and is pledged to subvert. As a substitute for this system, Socialism makes these propositions: Let every man in the community become a worker, each choosing the work for which he is best fitted; do away with all idlers; let all the capital, private and public, of the community be massed together, and made the collective property of these workers. With this capital the workers will procure material and machinery, and by means of them and of labor produce the various commodities which constitute wealth, and this wealth will be divided among the whole of the workers, either equally, or in proportion to the share each had in producing it.

The workers, taken together, constitute the State, which will thus hold all capital used for production and distribution in its hands. Men, somewhat corresponding to our Government, will be appointed as stewards or managers only, being directly responsible to the workers for all their arrangements and actions.

By this system, Socialists assert, the two great objects—the abundant production of wealth and its fair distribution—will be effected. All will have good homes, food, and clothing, who will work for them. A good system of education, open to all, will be established, for every one will naturally desire it for their children. Labor of some kind will be the lot of all, and it alone will be held in honor. Enormous wealth amongst individuals will be impossible, although perfect freedom will exist in the spending of earnings. No one, however, can save his earnings and use them to start any private industry. The whole system of stocks and shares, interest, speculations, and all the complicated dealings of the money market will come to an end, as no private capital will exist, except for purposes of consumption and personal use.

Such seems to me, after the best study I have been able to give to it, to be the two essential parts of Socialism common to all schools. The critical and destructive side, dealing with our present system and its evils, is most definitely and clearly expounded Socialists by all alike. The constructive side, ex-

pounding the system they would substitute, is much less clearly stated, and the chief difficulty in understanding Socialism arises from the very varied views held by the different schools as to the details of the system, and especially as to how it is to be initiated and realized.

THE MORALITY OF STRIFE.

PROF. HENRY SIDGWICK, CAMBRIDGE UNIVERSITY.

International Journal of Ethics, Philadelphia, Oct.—Dec.

ALL who have thought earnestly on moral questions, and in particular have reflected on the causes of, and the remedies for, immorality—the failure to do what is right in themselves and others—must have recognized, that the causes of this failure divide themselves naturally under two distinct heads. One set of such causes may be summed up in the general statement, that men do not *see* their duty with sufficient clearness; the other set, in the statement that they do not feel the obligation to do it with sufficient force.

Now, in discussing the morality of strife, the difference of opinion as to the causes of wrong conduct meets us with special force. Many will say, when they hear of “moralizing war,” that the moralist ought not to acquiesce in its existence; he ought to trace it to its source, in the lack of kindly feeling among human beings. Increase of sympathy among human beings may ultimately do away with strife; but it will only be after a long interval, during which the growth of sympathetic resentment against wrongs, seems not unlikely to cause as much strife as the diminution of mere selfishness prevents. The founder of Christianity is recorded to have said that He “came not to bring peace on earth, but a sword,” and the subsequent history of Christianity offers ample and striking confirmation of the truth of this prediction. The same may be said, with at least equal truth, of those measures for the secular amelioration of mankind, which we find, presented to us in these latter days, as a substitute for Christian feeling.

For it is to be observed that, even among men, as they now are, war, or any other form of earnest strife, is not usually—as cynics imply—a mere collision of passions and cupidities; it is a conflict in which each side conceives itself to be contending on behalf of legitimate interests. This is strikingly manifested in the sincere belief of religious persons generally—ordinary, plain, honest Christians on either side—that God is on their side.

In the wars of ancient history, a people's belief in the protection of the divinity was not equally an evidence of their belief in the justice of its cause, since each nation had its own deities who were expected to take sides with their worshippers; but in a war between modern Christian nations, worshipping the same God, the favor of heaven implies the justice of the cause favored; and it is sometimes startling to see, that not only is each side convinced of its overwhelming claims to the favor of heaven, but it can hardly believe in a similar sincere conviction on the other side. Perhaps some of my readers may remember how, in the Franco-German war of 1870, the pious utterances of the Emperor William excited the derision of Frenchmen and their friends; it seemed to the latter, not only evident that the invading Germans were brigands, but even impossible to conceive that they did not know they were brigands. This strikingly shows how war among human beings, of the degree of rationality that average civilized humanity has at present reached, is normally, not a mere conflict of interests, but also a conflict of opposing views of right and justice.

I do not mean that in modern times, unscrupulous statesmen have never made wars that were substantially acts of conscious brigandage; but I do not think that it is the normal case, and I shall leave it out of account as not suggesting any moral problem for discussion.

Similarly in any strife of parties and classes within a State

there is conflict of interests; not of bare interests, but of interests clothed in the garb of rights. I do not say that men are not easily led to believe that what is conducive to their interests is just—men's proneness to such belief is proverbial, but the belief is generally sincere. If then, normal strife is due, not merely to colliding interests, but to conflicting views of rights, it would seem that we might hope to reduce it to comparative insignificance, if we could only find and make clear the true definition of the rights in question. For though the interests of all individuals, classes and nations are not harmonious, their rights are; that is the essential difference between the two. You cannot be sure of bringing disputants into harmony and peace, by enlightening them as to their true interests, though you may in some cases; but you must do this, if you can really and completely enlighten them as to their true rights, unless they are bad enough to fight on in conscious wrongful aggression.

Such completeness of enlightenment, however, we cannot reasonably expect to attain; the complexity of human relations, and the imperfection of our intellectual methods of dealing with them, preclude the hope, that we can ever solve a problem of rights with the demonstrative clearness and certainty with which we can solve a problem of mathematics. The practical question, therefore, is: How we can attain a tolerable approximation to such a solution.

To many the answer to this question seems simple. They would apply to the disputes of right between nations, what I will call the external method of solution; that is, by referring the dispute to the judgment of impartial—and, if possible, skilled—outsiders, as the legal disputes of individual members of a civilized community are referred to arbiters, judges and juries.

But even in the case of individuals living side by side, in an orderly society, it is very difficult to find an arbiter who is not likely, from nature or circumstances, to have a decided bias in favor of one or other party.

Taking everything into account, if the matter at stake is important, most men will feel that they cannot conscientiously, in justice to those whose interests are indirectly involved on either side, throw the final responsibility of deciding on any friend. However difficult it is for a man to be a fair judge in his own cause, he must face the difficulty.

Now, while I hold that many of the minor violations of international rights might undoubtedly be settled by arbitration, I hold that such minor violations, although they have often been the ostensible causes and the real *occasions* of momentous wars, have rarely been the real causes. The most serious wars of the European group of States have been the combined result of conflicting fundamental principles, religious or political, and conflicting national interests of great, real, or supposed importance; and where such conflicts arise, arbitration is rarely likely to be an effective means of preserving peace, since the conflict of principles renders it difficult to find an arbiter, whose decision both sides can sincerely acquiesce in as just; while the magnitude of the interests at stake must make acquiescence in an unjust decision appear a supine and cowardly abandonment of patriotic duty. Or, to keep closer to the moral problem actually presented, I should rather say that the government of a community cannot feel justified, in thus risking the interests of the community entrusted to it.

I therefore think it inevitable that, at least for a long time to come, every nation, in the most important matters—as individuals in matters not within the range of the law courts—must, to an important extent, be judge of its own cause.

Where, then, the sphere of the external or political method of attaining international "peace with justice" ends, the special sphere of the internal or properly moral method begins; if we must be judges in our own cause we must endeavor to be just judges. It appears to me, however, that there is hardly any plain duty of great importance in which civilized men fail so palpably as in this.

"THROWN IN WITH THE CITY'S DEAD."

HELEN H. GARDENER.

The Arena, Boston, December.

I READ that headline. Then I asked myself, Why should the city's dead be *thrown in*?

Where and how are they thrown in? Why are they *thrown in*?

Why, in a civilized land, should such an expression as that excite no surprise—be taken as a matter of course? What is its full meaning? Are others as little informed upon the subject as I? Would the city's dead continue to be thrown in, if the public stopped to think—if it understood the meaning of that single obscure headline?

Suppose you chanced to be very poor, and to die in New York; or, suppose unknown to you, your mother, a stranger, passing through the city were to die suddenly. Suppose, in either case, no money were forthcoming to bury the body, would it be treated as well, with as humane and civilized consideration as if the question of money were not in the case? Let us see.

The island where the city's dead are buried—that is, all the friendless or poor, and unidentified, who are not cared for by some church or society—is a mere scrap of land, from almost any point of which you can overlook the whole, with its marshy border, and desolate, unkempt surface. It contains, as the officer in charge told me, about seventy-nine acres at low tide. At high tide much of the border is submerged. Upon this scrap of land—about one mile long and less than half a mile wide at its widest point—is concentrated so much of misery and human sorrow and anguish that it is difficult either to grasp the idea oneself or to convey it to others.

There are three classes of dead sent here by the city: those who are imbecile or insane—dead to thought or reason; medium term criminals—dead to society and hope; and those whom want, and sorrow, and pain, and wrong can touch no more after it stamps its last indignity upon their dishonored clay. I will deal first with these happier ones who have reached the end of their journey, which the other two classes sit waiting for. Or, perhaps, some of them stand somewhat defiantly as they look on what they know is to be their own last home, and recognize the estimate placed upon them by civilized, Christian society.

Upon this scrap of land there are already buried—or "thrown in"—over seventy thousand bodies. Stop and think what this means. Remember that this island is about one mile long, and less than half a mile wide at the widest point. In places it is not much wider than Broadway.

The spot on which this seventy thousand are "thrown in" is but a small part of this miniature island. This is laid off in plots with paths between. These sections are forty five feet by fifteen, and dug out seven feet deep. In that little cellar are buried *one hundred and fifty bodies, packed three deep*. Remembering the depth of a coffin and that a layer of earth is put on each, it is easy to estimate about how near the surface of the earth lie festering seventy thousand bodies. I need only add that I could distinctly see the corpse through wide cracks in almost every rough board box.

But there is one thing more to be added before this picture can be grasped. Three of these trenches are kept constantly open!

You will say, "That is bad, but the island is far away and for the dead *only*. They cannot injure each other." If that were true, a part of the ghastly horror would be removed; but, as I have said, the city sends two other classes of its dead here—two classes who are beyond hope, perhaps, but surely not beyond injury and a right to consideration by those who claim to be civilized.

Standing near the "general" or Protestant trench—for, while Christian society permits its poor and unknown to be buried in trenches three feet deep; while it forces other poor

and friendless to dig the trenches and "throw in" their brother unfortunates, it cannot permit the Catholic and Protestant dead to lie in the same trenches!—standing near the general trench, in air too foul to describe, where five "short term men" were working to lower their brothers, the officer, in reply to my remark that I should think it would kill the men who work and the insane and imbecile who must live here, said, smilingly: "Well, prisoners have to do what they are told to, whether it kills them or not, and I guess it don't hurt the idiots and lunatics none. They're past hurting. They're incurables. They never leave here."

"Where does the drinking water come from?" I asked.

"Drive wells, and—"

"What!" I exclaimed, in spite of my determination that I would show surprise at nothing.

There is one road from end to end of the island. The houses for the male lunatics and imbeciles are on the highest point, overlooking at all times the trenches, and at all times within hearing of whatever goes on there. The odors are everywhere, so that, night and day, every one who is on the island breathes nothing but this polluted air, except, as a strong wind blows it, at times, from one direction over another. The woman's quarters—much larger and better houses—are at the other end of the island. Not all of them overlook the trenches.

Every fair day all these wretched creatures are taken out to walk. Where? Along the one road back and forth, back and forth, beside the "dead trenches." To step aside is to walk on "graves" for about half the way. . . .

The idiots and lunatics are "past hurting," they are "incurables." The short time men who dig the graves are "incurables" also. They go on from short term to long term until they, too, in their turns, get "thrown in." But in reply to my suggestion, that some reforms might be inaugurated in the system, if women took the matter in hand, the officer assured me that "Politics is no place for women."

EDUCATION, LITERATURE, AND ART.

THE MORAL IDEAS OF THE PRESENT TIME: SCHOPENHAUER.

EDOUARD ROD.

Revue Bleue, Paris, November 29.

IN the course of the last half century French thought has been influenced by foreign writers, some of whom—and not always the worthiest—have become the objects of downright infatuation. One of these is the philosopher Arthur Schopenhauer, the so-called "Sage of Frankfort."

The life and character of Schopenhauer may be summed up thus: He had a strong predilection for study. He argued in favor of asceticism, but did not practise it. Without being a Don Juan, he was not wholly averse to pleasure. He demonstrated that the present is all we can be sure of, but took precautions to preserve his health. He said it was absurd to fear death, but escaped cholera by flight. He presented a sword of honor to one of his friends who was about to fight Napoleon, but he himself avoided the dangers and fatigues of heroism. Such a life may be described as not consistent or generous; it may even be severely stigmatized as not honest; but it cannot at first sight be pronounced unhappy. Happiness, however, does not depend upon externals; the qualification for it must, as Schopenhauer himself said, be within us. This internal qualification he did not possess. From his father, who committed suicide, he inherited a naturally melancholy disposition. With a shyness foreign to his age, he avoided all society, including that of his mother. He was continually anticipating imaginary dangers. In short, though his external circumstances were calculated to procure him

felicity, he was unhappy because of his peculiar organization.

Such was Schopenhauer, the author of *The World as Will and Idea*, and of some unimportant supplements to that work. His excess of sensibility gave the tone to his philosophic theory, which, as explained by him with great precision of language and brilliancy of illustration, is that the capacity for suffering, but not for enjoyment, unceasingly develops *pari passu* with life itself; that the wretchedness of animals is proportioned to the height of their position in the scale of being; that since man is higher, he is more unhappy, than the animals; that the most perfect being must be the most intensely miserable, and, consequently, that if such a perfect being is a philosopher he must be a pessimist, and regard his pessimism as at the same time an indication of his moral state and the proof of his superiority to other men.

It seems well to point out here that pessimism and misanthropy are not identical. Pessimism is a system of thought deduced from general principles; it is harmless, because being speculative rather than practical, it has but little influence on the lives of those who profess it. Misanthropy, on the contrary, fixes its attention, not on general laws, but on man, whom it detaches from his surroundings and makes the object of its ingenious malevolence. It is not so much a doctrine as a diseased state of mind, a rejoicing over the weaknesses of humanity. Notwithstanding this difference between the two, Schopenhauer was both a pessimist and a misanthrope, in whom, however, the pessimism predominated over the misanthropy. Of man in general, and of nations and classes of men, he wrote with contempt. He called the world a masquerade, in which every performer pretends to be what he is not. He described Italians as impudent, Americans as vulgar, Frenchmen as the monkeys of Europe, Germans as drunkards, the English as degraded bigots, and philosophers as either idiots or impostors; but he nevertheless acknowledges the excellence of virtue and pays his tribute of admiration to Codrus, Huss, Leonidas and Winkelried, and, among others, to Kant, Socrates, and Giordano Bruno.

As regards the style in which Schopenhauer couched his invectives against humanity, it may be observed, that he borrowed his arguments and phrases from all sources, from writers ancient and modern, from Oriental sages, from the poets of Greece and Rome, from the Mystics of the Middle Ages, from the Vedas, from every branch of science, from mythology, from history, and from literature. His works may therefore be characterized as an arsenal of quotations, expressing the bitterness of despair in every variety of form; and, owing to this characteristic, their reception in France has not been uniform. Among melancholy and seemingly disenchanted young men, who adopted his paradoxes and made his most lugubrious maxims the burden of their lamentations, there was a tendency to accept him as a spiritual guide, a sort of father confessor; while, to those who regarded this tendency as a national danger, he was an object of hatred and contempt. The former treated his doctrine as the quintessence of wisdom; the latter rejected it as the scum thrown up by fermenting corruption. The one class imitated him by preaching self-effacement to all mankind with a seriousness approaching comicality, while the others were filled with solicitude, because they realized in anticipation as the result of this Buddhist propaganda, an almost depopulated earth, whose last inhabitants, like Oriental fakirs, were awaiting death, as the welcome close of a life spent in placid contemplation. The most notable difference between the two classes, was that the Schopenhauerians rightly estimated the apothegms of their master as fine phrases, which contain truth but do not lead to any practical conclusion, while the Anti-Schopenhauerians sincerely believed that those phrases were a source of real danger. The point of agreement between them was, that both equally misunderstood the texts which they flung at each other; they mistook the whimsicalities of Schopenhauer for his whole system of philosophy, with which they were as yet unac-

quainted. MM. Challemeil-Lacour, Th. Ribot, James Sully, and others have explained that system, that is to say, they have detached from it certain maxims with which they have reconstructed it on their own plan, so that there are now two Schopenhauers, namely, the true, who has been described above, and the truncated, spurious Schopenhauer, who is held up as either an oracle or a scarecrow.

It may be added, that the admiration and the hostility of which Schopenhauer is the object, belong not only to different classes but to different times. His doctrine made its appearance in Europe when peace had been restored at the beginning of this century, an epoch of wide-spread faith and hope. He was, therefore, at first, like one preaching in the wilderness. His doctrine was unsuited to the needs, the wishes, the hopes and the aspirations of the generation he was addressing. He stood alone in his pessimism. But when the century had advanced, and especially after the war of 1870 had given rise to hatreds and disappointment and distrust, men were prepared to accept his philosophy of despair, and he rose to high popularity. Even then, however, his success, as already explained, was due to his having been misunderstood.

Thus Schopenhauer's destiny may fairly be called remarkable. Living, he was either ignored or not understood; dead, he is famous, but still more misapprehended. He had, however, such a high opinion of himself that, in answer to expressions of sympathy he would, probably, have shrugged his shoulders and said, in the language of one of his own beautiful aphorisms, "The most desirable thing is, not to obtain glory, but to merit it."

OUR UNCLEAN FICTION.

JOSHUA W. CALDWELL.

New England Magazine, Boston, December.

THE Teuton is chaste. The social purity and the civil liberty which we enjoy, are products of a happy marriage between Christianity and the rugged barbaric virtues of our Teutonic ancestors.

Tacitus was the first in Europe to write of the Germans, the virtuous barbarians. They alone of all the barbarians he had ever known were content with one wife to each man. They respected women and the women were virtuous. It has been well said that we may discover in these early Germans, and their crude institutions and methods, the germs of everything that England and Englishmen have since become. The family life of the German races has been the purest and the best. To this, more than anything else, is due the superiority of German civilization, especially of English civilization, in all its elements and products.

At present we are concerned with English literature; but this really includes everything,—thought, character, institutions. Henry Morley says:

The full mind of a nation is its literature; and one may be very sure that to a true history of the literature of any country must belong a distinct recognition of the character that underlies it, gives coherence to it all, and throughout marks it with strength and individuality.

English literature is the record of English thought, the visible manifestation of English character. The character of the great English race, the purest strain of the old warlike, independent, chaste German blood, is manifest in it. This is the reason the literature of England is the cleanest the world has produced. In the quality of its morals it is unapproached. It is the crystallized thought of a clean and virtuous people, a transcript of the life of a race which by physical, intellectual and moral superiority, leads the march and controls the forces of modern civilization.

If proof or argument is needed to support the claim of superior morality for English fiction, compare it with the French. The leading English novelists in this century have

been Scott, Thackeray and Dickens. The leading French novelists, Balzac, Hugo, George Sand, Dumas and Zola. For Victor Hugo I have only words of praise; but do not the writings of the others sufficiently support the contention here made? There is not one of these four great French novelists who has not written books to which no English writer of equal rank would have dared to attach his name. A like difference, resulting from a dissimilarity of national character and habits of thought, has always existed between the literature of the two countries. Conceive a man of Anglo-Saxon blood writing, for the world's reading, a book containing passages of such indescribable indecency as are to be found in *Rousseau's Confessions*! The literature of America in the beginning was essentially English, because its writers and its readers were of English race. Its founders were Irving and Cooper, and the Transcendentalists of New England. The traditions and methods of the mother country prevailed, even after our American revival of letters had created a sentiment in literature. It is only within the last few years that any departure from them has been attempted. We have now a number of writers, male and female, of varying degrees of inferiority, who call themselves a school, and whose efforts are devoted to fostering immorality; they write books which overflow with filth. These books are widely read, perhaps not by the best people, but certainly by those who are much more likely to be hurt by them. The rapid multiplication and the undeniable popularity of the "erotic novel" is a menace to American novels, and a disgrace to American letters.

In my judgment, the true explanation of this phenomenon is to be sought in a foreign influence coming through two channels. It seems indisputable that a principal cause may be found in the fact, that in the centres of thought and population in this country, the Anglo-Saxon modes of thought and belief have been for the time superseded by a sort of cosmopolitan sentiment with a large Gallic constituent. The tremendous influx of foreigners of other races than our own, has created a hybrid population, and unsettled conviction on almost every subject.

The reading public is largely made up of the inhabitants of the great cities. The population of Boston is seventy per cent. foreign, that of New York eighty per cent. foreign, that of Chicago ninety per cent. foreign. The larger cities of the country are nearly all under the dominion of foreign, un-American sentiment.

But it will be said that the argument is defective, because a large proportion of our foreign element is Teutonic. It must be borne in mind that the allegation of moral superiority applies especially to the Anglo-Saxon people and literature. It is also true that the Teutons and other emigrants are drawn from the lower classes, and therefore not thoroughly representative.

This is one source of foreign influence. The other is described in one word—Paris. There are ten thousand Americans resident in Paris. Thousands more annually visit that alluring capital. I have heard it asserted that it is possible to trace directly to Paris, the responsibility for all our erotic writers, who, with accurate knowledge of our national conditions, have begun at a propitious time the imitation of a French romance.

The French theatre has had not a little to do with the matter. Sardou and his high-priestess of indecency, Sara Bernhardt, have visibly impressed us. These are not the only causes of the outbreak, but they are the most important. It is not uncommon to charge the fault upon the newspapers. But if these are sensational and sometimes unclean, it is only because the policy of the elder Bennett prevails, and newspapers are written to suit the public taste.

This criticism is not applicable to American novelists of the higher order. Yet a low sentiment and culture have produced a class of vicious writers, who, to supply their own wants, are ready to devote their poor talents to the gratifica-

tion of a depraved appetite, finding thus a grateful notoriety and substantial rewards.

The condition cannot continue. American institutions, a higher education, and the general advance of civilization, will triumph over these temporary evils; and the pitiful pessimist and eroticist will lose their audience and find their occupation gone.

OUR LAST BOOK-FIRES.

J. A. FARRER.

Gentleman's Magazine, London, December.

THE eighteenth century, which saw the abolition, or the beginning of the abolition, of so many bad customs of the most respectable lineage and antiquity, saw also the hangman employed for the last time for the punishment of books. The custom of book-burning, never formally abolished, died out at last from a gradual decline of public belief in its efficacy, just as torture died out, and judicial ordeals died out, and, as we may hope, even war will die out, before the silent disintegrating forces of increasing intelligence. As our history goes on, one becomes more struck by the many books which escape burning, than by the few which incur it.

"The Present Crisis with regard to America" (February 24, 1775) appears to enjoy the real distinction of having been the last book condemned by parliament in England to the flames; although that honor has sometimes been claimed for the "Commercial Restraints of Ireland" by Provost Hely Hutchinson (1779). Reviewing the progress of English misgovernment of Ireland, Hutchinson wrote "Can the history of any fruitful country on the globe, enjoying peace for four-score years, and not visited by plague or pestilence, produce so many recorded instances of the poverty and wretchedness, and of the reiterated want and misery of the lower orders of the people? There is no such example in ancient or modern history."

That a book of such sentiments should have been burnt, as easier so to deal with than to answer, would accord well enough with antecedent probability; but inasmuch as there is no such record in the Commons' Journals, the statement first recorded by Capt. Valentine Blake, M. P. for Galway, in a letter to the *Times* must have been based on misconception.

The "Present Crisis" therefore of 1775 must retain the distinction of having been the last book to be condemned to the public fire; and with it, a practice which can appeal for its descent to classical Greece and Rome, passed at last out of fashion and favor without any actual legislative abolition. When in 1795 the great stir was made by Reeve's "Thoughts on English Government," Sheridan's proposal to have it burnt met with little approval. That a book of such sentiments should have escaped burning is doubtless partly due to the panic of Republicanism then raging in England. But it also shows the gradual growth of a sensible indifference to the power of the pen.

And when we think of the freedom, almost unchecked, of the literature of the century now closing, of the impunity with which speculation attacks the very roots of all our political and theological traditions, and compare this state of liberty with the servitude of literature in the three preceding centuries, when it rested with Archbishops or Commons or Lords, not only to commit writings to the flames, but to inflict cruelties and indignities on the writers, we cannot but recognize how, proportionate to the advance we have made in toleration, have been the benefits we have derived from it.

Probably this toleration arose from the gradual discovery, that the practical consequences of writings seldom keeps pace with the aim of the writer or the fears of authority; that, for instance, neither is property endangered by literary demonstrations of its immorality, nor churches emptied by criticism. At all events, taking the risk of consequences, we have entered on an era of almost complete literary impunity; the bonfire is as extinct as the pillory, the only fiery ordeal is that

of criticism, and dread of the reviewers has taken the place of all fear of the hangman.

Whether the change is all gain, or the milder method more effectual than the old one, I would hesitate to affirm. He would be a bold man who would assert any lack of burn-worthy books. Applied not oftener than once or twice in a generation in the case of some work that flagrantly shocked or injured the national conscience, the book-fire might have been retained, or might still recover its place in the economy of well-organized States; and the stigma it failed of by reason of its frequency, might still attach to it by reason of its rarity.

SCIENTIFIC.

PRE-COLUMBIAN DISCOVERIES OF AMERICA.

EDWARD CANTWELL.

Magazine of Western History, New York, December.

I AFFIRM the following proposition as covering the present condition of American Archæological science and its result:

I. The legend of Atlantis is not a fable, the former existence of that country being attested by evidence equally satisfactory with the proof of the lake-dwellers. America is not "The New World" but the oldest of the continents.

In view of the result of the recent deep-sea soundings prosecuted by the United States and other governments in the Atlantic, it is not easy to comprehend the incredulity with which any account of the lost Atlantis was formerly received. Mr. Bradford (*American Antiquities*, p. 221) says: In any event, after a fair and impartial examination of all the circumstances it seems extremely difficult to regard the account of Plato as a fabrication. Its accordance with the ancient mythology and facts now well ascertained, and its allusion to a Western Continent at that time generally known, oppose such a proposition.

That America is not the "New World," we have the testimony of Agassiz, who says (*Historical Sketches*, cited in Bryant's *U. S.* 12): "America's was the first dry land lifted out of the waters, and hers the first shore washed by the ocean that enveloped all the earth beside. When the tall summits of the Himalaya chain, the loftiest on the globe, had just begun to be discovered above the primeval ocean, and were still being rocked in the volcanic cradle of their infancy by the creative hand of physical nature, the Palisades of the Hudson were hoary with age." Among the sedimentary rocks of Montgomery County in the State of New York, were found those famous Paleotroches, which Sir Charles Lyell declared to be "the earliest evidence of organized life upon this planet, the forerunners of man and harbingers of that immortal faculty which connects him with celestial beings."

II. In no sense can Columbus be said to have been "the discoverer of America," his voyage having been preceded by many others beginning in A. D. 545. When these navigators came here they found this continent peopled by colonies and tribes from Asia, who finally obtained possession of the North American continent. It is certain that a voyage from China to America can be made without being out of sight of land more than a few hours at a time. The distance between Asia and America at Bering Strait is but a trifle more than the distance between England and France at the Strait of Dover. That America was first peopled by Asiatic tribes coming by the way of Bering Strait is highly probable. According to Catlin and Bancroft the Indian tribes of the central part of this continent are a mixed race. Catlin distinctly admits the Welsh mixture, while Bancroft concedes at least three or four, viz.: Tribes from Northern Asia, the Chinese and Japanese, the Jews and Norsemen, as well as the Welsh.

III. The Irish, under Brandon, A. D. 545, were the first to

introduce European civilization and to make the first European settlements. Entering the Mississippi from the Gulf, and ascending that stream to its junction with the Ohio, they occupied the banks of these rivers seven years. Brandon was followed by Ernulphus and Buo, Irish monks, with their associates, in 827 and afterward by Madoc of Wales in 1170. The settlements extended as far as Carolina and Florida. The evidence for the Irish is documentary, traditional and ethnographical. The documentary evidence is found in the oldest Icelandic sagas. The Abbé Brasseur de Bourbourg says, in a note to his translation of the Popol Vuh or Sacred Book of the Central Americans: "There is an abundance of legends and traditions concerning the passage of the Irish into America and their habitual communication with that country—in the records of Mexico and Central America—centuries before the time of Columbus." The ethnological evidence is contained in a letter written by the Reverend Morgan Jones, in 1685, and first published in 1740, who says that in 1660 he, being captured along with five others by the Tuskaroras of North Carolina, saved his own life and that of his companions by addressing the Indians in the "British language." The Indians understood him perfectly, and thereupon Mr. Jones stayed with them during four months, conversing with them familiarly and preaching to them three times a week. Mr. Catlin also professes to have discovered a coincidence of "grammatical forms and structures" between the languages of several tribes of the Mississippi and the Welsh language.

I find it difficult to come to any other conclusion than that America was known to the Irish, and was repeatedly visited by them for several centuries before the days of the Great Navigator and that they had a settlement in the country now occupied by Georgia, the two Carolinas and Florida.

THE DEVELOPMENT OF AMERICAN INDUSTRIES SINCE COLUMBUS.

WILLIAM F. DUFEE, ENGINEER.

Popular Science Monthly, New York, December.

I.—EARLY STEPS IN IRON-MAKING.

(Continued.)

IT has been stated that for ideas of the form and construction of furnaces and other apparatus used in iron-making at the time of the opening of the iron works at Lynn, in 1645, we are chiefly dependent upon illustrations of those known to have been in use at that time in Europe. Furnaces in Germany were from twenty to twenty-five feet high, and had boshes and openings at several heights for the purpose of topping out the cinder. Henry Powle, in the Philosophical Transactions for 1676, gives this description of the furnaces then in operation in the Forest of Dean, Gloucestershire, England.

The blast-furnaces are about twenty-four feet square on the outside, nearly thirty feet high, and eight or ten feet wide at the boshes. Behind the furnace are placed two huge pair of bellows, whose noses meet at a little hole near the bottom. These are compressed together by certain buttons, placed on the axis of a very large wheel, which is turned about by water in the manner of an overshot mill. As soon as these buttons are slid off, the bellows are raised again by the counterpoise of weights, whereby they are made to play alternately, the one giving its blast all the time the other is rising.

The "boshes," or diminishing part of such furnaces, were made of a mixture of fire-clay and crushed quartz, the inner walls were of sandstone laid in regular courses, the outer walls of any convenient coarse, rough stone laid in lime mortar; while the space between the walls was filled with cinder, small stones, and other similar material. The hearth was about two feet square, and the top of the furnace was surmounted by a parapet of rough-hewn logs.

The reverberatory furnace had been employed in Europe from the earliest times for the melting of brass and other metals; and for heating them dry wood was the usual fuel. Benvenuto Cellini (about 1547) erected such a furnace for melting

the bronze for his statue of Perseus. We learn from a French work that the furnace at Douay contained sixty thousand pounds of metal. This would not be regarded as a small furnace even now.

It is not at all certain when the first castings were made from remelted sow, or other forms of crude cast iron; but the crucible has been used for remelting cast-iron since a very remote period. It is largely employed in China for that purpose at the present day, and culinary utensils made in that country are remarkable for their thinness.

There were also furnaces in which the iron to be melted was thrown among the charcoal instead of being placed by itself in a crucible.

The old colonial iron works were of necessity located in valleys, where advantage could be taken of a natural fall of water, or where a stream could be dammed at small expense; and, although when measured by present standards, their output was very small (eight to ten tons per week), yet they produced metal that has never been excelled by the colossal furnaces and forges of this day and generation.

The primitive process, heretofore described, of obtaining forgeable and weldable iron, produced it only in very small quantities. The invention of the "Catalan forge" (from the province of Catalonia in the north of Spain, where it has been used for many centuries), or "bloomery fire" (from the Anglo-Saxon *blōma*, a mass or lump), supplied for a time the world's needs for an improved process of manufacturing wrought iron. The "bloomery fire" is really not much more than the blacksmith's forge on a large scale. The ores most frequently reduced were rich magnetites, although poorer ores could be, and sometimes were, used. Sometimes the ore was put in the "fire" just as taken from the mine, but the better practice was to subject it to a preliminary roasting in heaps. The process of smelting the ore, or more properly deoxidizing it (for the metallic iron obtained in these "fires" was not the result of a true fusion), was substantially as follows: The bottom and sides of the hearth (which was depressed about eight inches below the hole for the entrance of the blast from the bellows) having been lined with a thick coating of charcoal dust, it was then filled with charcoal, upon which crushed ore was thrown, and kept in place against the wall of the forge through which the blast entered, by a dam of charcoal dust. The fire was blown gently at first, and as the heat increased a more powerful blast was employed. Ore and coal were added, from time to time as the work progressed, and sometimes the mass of fuel and ore was heaped up three or four feet, until it reached the mouth of the chimney in the wall above the blast. After an hour and a half or two hours of blowing, most of the iron in the ore was found in a pasty condition at the bottom of the hearth, in a bath of liquid "cinder," formed from the impurities of the ore and the ashes of the fuel. The blast was then augmented and most of the "cinder" drawn off through a "tap-hole" in the front side of the hearth, after which the pasty iron was lifted by bars until it was opposite or somewhat above the blast, and was there heated and manipulated, until it became a spongy but coherent mass or "ball" of forgeable iron, whose cavities were filled with a more or less fluid cinder. To expel this, and also to impart greater density and coherence to the iron, the "ball" was put under a "trip-hammer" and "shingled." The resulting "bloom," roughly cylindrical or rectangular in shape, represented about three-fourths of the iron in the ore used, the remainder being lost in the cinder. The weight of the bloom obtained at a single operation was usually from three hundred to three hundred and fifty pounds.

The simplicity and cheapness of the bloomery fires caused them to be largely employed in the early years of iron manufacture in America; and a few, that have superior advantages for obtaining supplies of ore and fuel, remain active at the present day.

The manufacture of forgeable iron was further greatly facil-

itated by the invention, in Germany, of the "Osmund furnace" and the "Stücköfen." It is not certain that the Osmund furnace was ever used in this country, though there is a strong probability that it may have been employed in New England in the smelting of the bog-ores.

THE ORIGIN OF MIND.

DR. PAUL CARUS.

Monist, Chicago, December.

WE must distinguish between two several kinds of facts; viz., given facts or data, and deduced facts or inferences. With regard to the facts of soul-life, we recognize that the former class, that of given facts, necessarily consists of states of consciousness only; they are feelings of any description, varying greatly in their nature. The latter class, that of inferences, is deduced from the former, and serves no other purpose than that of explanation. This class is mostly representative of external facts, and knowledge of external facts exists only in so far as external facts are represented in deduced facts. Deduced facts are the interpretation of given facts. They are, so to say, conjectures concerning their causes as well as their inter-connections.

The organized totality of deduced facts, as it is developed in feeling substance, is called mind. Feelings are the condition of mind. From feelings alone mind can grow. But there is a difference between feelings and mind. Feelings develop into mind, they grow to be mind by being interpreted, by becoming representative.

Deduced facts are the natural product of a certain group of given facts. Deduced facts issue from the coöperation of a certain number of feelings. They are the result of an organization of certain repeated sense-impressions, which produce a disposition not only to receive sense-impressions of the same kind, but also to react upon them in a certain way. Mind is not the factor that organized the given facts of mere sense-impressions, so that they became representations. There was no mind as long as feelings remained unorganized. Feelings acquire meaning, and as soon they acquire meaning they are what we call "deduced facts," representations—especially representations of what we call external facts. Deduced facts are the elements of mind, and mind is not their root but the fruit.

The whole domain of mind activity (*i. e.*, of the representativeness of feelings) is called subjective; while the totality of all facts represented in the mind is called objective. Subjective existence consists of feelings and of states of consciousness; objective experience is represented as things that are in motion. Subjective existence constantly draws upon objective existence. Not only do states of consciousness exist as they are, by virtue merely of the objects represented, but also that group of facts called our body, the action of which appears in a constant connection with, and as a condition of, our consciousness, is kept in running order, only through a constant renewal of its waste products out of the resources of objective existence.

The objective world is, in a certain sense, a part of the subject. In another sense we must say that the subject is a part of the objective world. Indeed, these two sentences represent the same truth only viewed from two standpoints. The subjective world being transient, and the objective world being eternal, the question presents itself "How does the subject originate in or among the objects of the objective world?"

First we are inevitably driven to the conclusion, that the subjective world of feeling forms an inseparable whole, together with a special combination of certain facts of the objective world, namely, our body. It originates with this combination and disappears as soon as that combination breaks to pieces. And secondly, we must assume, that the conditions for building up such material dispositions as have the power of developing the subjectivity of consciousness, are an intrinsic quality of the objective world. Subjectivity cannot originate

out of nothing; it must be conceived as the product of coöperation of certain elements, which are present in the objective world. In other words the elements of the subjective world are features, that we must suppose to be inseparably united with the elements of the objective world, which are represented in our mind as motions. This leads to the conclusion, that feeling has to be considered not as a simple, but as a complex, phenomenon. Feelings originate through a combination of the elements of feelings; and the presence of the elements of feelings must be supposed to be an intrinsic property of the objective world; hence it must appear natural, that wherever the conditions fitted for organized life appear, irritable substance will originate. We may fairly assume that feeling will arise on the cooled surface of a planet, with the same necessity as, for instance, a collision between non-luminous celestial bodies will cause them to blaze forth in the brilliant light of a nebula, containing all the elements for the production in time of a planetary system.

An isolated feeling is necessarily meaningless; but in the lapse of time, by constantly renewed experience, one special feeling, whenever repeated, will naturally become the indicator, showing the presence of certain external facts that cause it.

Feelings, accordingly, in the course of time, necessarily acquire meaning; they naturally and spontaneously develop mind. They can as little avoid coördinating into a mental organism, as water at a low temperature can escape congealing into ice. Mind, accordingly, is the necessary outcome of a combination of feelings. The first step in the organization of feeling, which will throughout remain the determining feature of its development, is the fact that with the help of memory the different sets of feelings acquire meaning, and in this way the mere feelings are transformed from given facts into deduced facts.

Idealist philosophers are apt to say that the subject alone is known to us, while the existence of the object must forever remain a vague hypothesis. This, however, is incorrect. It involves an unjustifiable depreciation of the objective element in the given facts of conscious states, and is based on a misconception of the entire state of things. The data of knowledge are not mere subjective states, they are relations between subject and object. Neither the subject is given nor the object, but an interaction between subject and object. From this interaction we derive, by a very complicated process of abstraction, both concepts, the subject as well as the object. It is true that the subjective world of feeling and of representative feeling is very different from the objective world of things. Nevertheless they are one. The subject, together with all objects, forms one inseparable whole of subject-objectness.

From this standpoint the differences between the schools of idealism and realism appear as antiquated. The questions whether matter is real, whether objects exist, and whether there is any reality at all, have lost their meaning. That which produces effects upon the subject, and against which the subject does, or can react, is called object. The sense-effects produced by the object upon the subject, and also the reactions of the subject upon the object are realities; and every name of a special object signifies a certain group of such effects and their respective reactions.

SEA-WAVES.

Chambers's Journal, London, December.

THE friction of the wind upon the sea-surface, the convulsion of deep-seated earthquakes, and the attraction of the heavenly bodies, give rise to three different kinds of sea-waves.

If the wind blow directly parallel to the sea-surface, the friction may cause an ocean current without wave disturbance. As a rule, the direction of the wind is inclined to the sea-surface, and its immediate effect is to produce a depr es-

sion, which relieves itself by means of a wave to leeward and another to windward. This latter elevation is opposed by the wind, and gradually dies away, while the leeward wave is correspondingly accelerated. Each undulation shelters the water under its lee from the wind, which consequently impinges upon the sea a little in advance of the newly-formed wave; and thus we get a series of parallel ridges and hollows, provided the wind remains steady in direction and intensity. There is no necessary connection between the advance of a wave and the forward movement of the water composing it. A wave may often be observed running along the ripe ears of golden grain, while the stalks are firmly rooted in the soil.

The wave-surface assumes what is known as the trochoidal form. Every point in a cart-wheel running along a smooth street describes a trochoidal curve, or, as it is more generally termed, a cycloid. The form of the cycloid will vary with the position of the point chosen on the wheel to trace the curve, according as it is on a spoke extended beyond the tire, on the circumference itself, or between it and the centre of the wheel.

Waves raised by the friction of the wind upon the water are relatively superficial, as the water beneath remains unaffected, even at a depth of six hundred feet. In heavy gales, however, lower depths become troubled and the undulations more and more imposing. Occasionally an exceptionally large solitary wave is met with advancing in awe-inspiring grandeur, its white crest towering high above all its fellows. Such ocean giants may be due to the fact that the elevations of series of waves, having different lengths, happen to coincide; or may be caused by the squalls of wind, which are sometimes as terrible in intensity as they are sudden in formation.

Reliable information concerning the height, length, and velocity of waves at sea is very scarce. When a heavy gale is blowing and an angry sea sweeping all before it, the learned landsman is probably prostrated with sea-sickness; or, if free from qualms, he finds great difficulty in keeping himself erect on the slippery deck, in order to take measurements with scientific precision. As the boatswain in Shakespeare's *Tempest* expresses it: "What care these roarers for the name of king?" A seaman accepts this phenomenon as a matter of course, and does not trouble himself about it, even if he be not too much preoccupied in providing for the safety of his ocean-home.

It is not uncommon in prose to read of mountainous waves. Exact measurements seldom confirm first impressions. Scoresby found that forty feet was the height from trough to crest of the largest waves measured by him in the North Atlantic, and in a cyclonic storm, when bound for Australia, in the *Royal Charter*. This has long been accepted as the extreme limit of wave-height. Captain Kiddle, a well-known and experienced navigator, has, however, encountered waves which were seventy feet high. The late Admiral Fitzroy had previously observed waves as high. In 1844, H. M. S. *Inconstant* was scudding with her stern upon the crest and her bow in the depression between two successive waves, and the wave ahead was observed exactly level with her foretopsail yard, just seventy-seven feet above the water-line. On the 27th of July, 1888, the Cunarder *Umbria* was struck by a wave not less than fifty feet high, which did much damage.

Waves are sometimes felt in regions far remote from the direct action of the wind that caused them. Such waves in calm weather are indications of the quarter from which an approaching storm may be expected.

A great storm-wave is peculiar to cyclones. At the centre of the disturbance, the mercury, in a good barometer, may be lower by three inches than that in a similar instrument on the verge of the cyclone. This is owing to the diminution of the atmospheric pressure consequent on the rotation of the air-whirl; and as nature abhors a vacuum, the sea in the vortex rises above its usual level until equilibrium is restored. This storm-wave advances with the hurricane, and rolls in upon the low land like a solid wall.

Sea-waves caused by earthquakes have their magnitude determined by the suddenness and extent of the outbreak, and upon the depth of water at the seat of disturbance. Such waves may be imperceptible in mid-ocean, but become steeper as they approach the shore. Ships of large tonnage have been carried far inland by seismic sea-waves; while at other times the sudden going out of the sea has left ships aground, which a minute before were quietly riding at anchor, in several fathoms of water. A vessel anchored off Arica, Peru, was carried on the crest of a great wave right above the spire of a church and deposited, unharmed, a mile inland. In 1820, the sea at Acapulco ran off from the coast, leaving the roadstead dry for two hours, and then rolled in fourteen feet above its ordinary level and destroyed part of that city. Recently, in the West Indies, an American man-of-war was borne on one of these waves well into the heart of the town, where the water covered the streets to a depth of twenty-four feet.

Of the third kind of sea-wave mentioned, that caused by the attraction of the heavenly bodies, thus producing the tides, there is not space to speak.

RELIGIOUS.

THE HOLY SCRIPTURES AS THE BASIS OF CHURCH UNITY.

THE REV. WILLIAM D. WILSON, D. D., LL. D., L. H. D.

Church Review, New York, October to December.

AS I am to write of the Holy Scriptures as the Basis of Church Unity, it would seem proper to preface what I have to say, by a brief consideration of the problems and difficulties to be met, bearing in mind always the existing evils, and the end to be accomplished. 1. We have those who adhere to and advocate the supremacy of the Bishop of Rome as essential to Church Unity. 2. Then we have what are called ultra Protestants, who hold, that when our Lord spoke of building His Church, He did not refer to any visible organized body. 3. Then, in the third place, we have a class of Christians claiming to have the Historic Episcopate with an actual and tactual line of descent from the Apostles.

The advocates of the Papal claims hold, that besides what is contained in the Holy Scriptures, there are traditions outside of their teachings, and especially such as have received the approval and sanction of the Pope, that are as essential and as necessary to salvation as the things that are contained in the Scriptures themselves.

Then the extreme Protestants hold, on the other hand, that the Bible alone is the guide for Christian believers—that each one is to take it, study it, and interpret it for himself as best he can, under the influence of prayer and guidance of the HOLY GHOST. They scarcely hold to any "Church authority" in the proper sense of the word. Then, finally, we have those holding a somewhat middle ground—like that of the Protestant Episcopalians, who hold and expressly declare (Art. VI.) that "the Holy Scriptures contain all things necessary to salvation." But they also hold that there are many things spoken of and alluded to in the Holy Scriptures, which are essential, in some one form or another, to any Church organization, to the preaching of the Gospel, and to the administration of the Sacraments, which are not expressly stated in the Scriptures. And they hold, that the safest and most proper guide to a right understanding and observance of these things is what may be called tradition; that is, the records that have come down to us outside of the Scriptures—such as notes of usages, canons, and opinions of the early Fathers.

The Gospel was preached for many years before it was written and committed to writing as Holy Scripture at all, and without it the Church was founded and organized in some form or another. The people for whom the Scriptures were written had nothing to do with organizing the Church. It was done or them by the Apostles, whom our Lord had chosen for that

purpose, and to whom He gave the command to go and teach all nations as He had commanded them; and as in the cases of Titus and Timothy, we find that the Apostles gave like authority to others.

The Church, in its most important sense, though not acting in any synod, or in its organic capacity, was the judge, and did decide what books should be received as canonical, and St. Irenæus recites the Apostles' Creed substantially as we now have it. This Creed, he says, "the Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the Apostles and their disciples." This "Faith," he says [Sec. 2], "the Church, although scattered throughout the whole world, has received, as if occupying but one and the same house, and carefully preserves it."

Tertullian, although he never intimates or hints that the Faith as propounded by the Churches could be any other or different from what was and is taught in the Scriptures, teaches that the doctrine handed down in these Churches by all, and everywhere, was the test, the first thing to be consulted, and the Scriptures later, and in a sense subordinate to the Faith thus once delivered, and perpetually handed down from the Apostles by the succession of Bishops.

Now, of the three classes of professing Christians above referred to, the first one—the adherents of the Papal supremacy—accept these three elements: the Scriptures as containing a revelation; miracles as proofs of the fact of a revelation; and a ministry or priesthood of perpetual obligation, without which there can be no true Church.

But they, as I have said, make the Church, or at least its ministry, and especially its visible head, the Pope, coequal in point of authority with the Scriptures themselves, consequently, in their sense, the Scriptures cannot be regarded as containing all that it is necessary to believe as a Christian, or to teach as one of the Divinely appointed ministry.

The next class—the extreme Protestants—also hold a view of the nature, position and functions of the Holy Scriptures, that is equally fatal to their serving as any basis of Church unity, or Church existence, in fact, in any proper sense of the word.

The persons I am now speaking of do, indeed, hold to the first two elements spoken of—viz., revelation and miracles—as attesting it; and, in this respect, Christianity in their views differs essentially and *toto calo* from any of the heathen religions. But in rejecting, as they do, the third element—the Church and a permanent ministry or priesthood as of Divine appointment—they reduce the Gospel of Christ to the same level, and subject it to the same fate as has befallen the great heathen religions—the Chinese, the Hindoo, the Buddhist, and such like.

In this view we have the Scriptures indeed, and they are of inestimable value. But who is to teach the doctrines contained in them? Who, in fact, is to say, who has any authority to say, what are the Scriptures, and what are the doctrines they teach? Who, in fact, may decide what is that confession of Faith that makes one a Christian?

The first question then, is, Who are they that sit in Moses' seat, and whose teachings are we to follow?

But on what terms shall we unite? Will the Romanists consent to restore the "Historic Episcopate" to its original dignity and independence of Papal control? Will the Protestants consent to have Bishops exercising control over their people, including their elders and deacons, that Timothy and Titus exercised? Will they, as organized bodies, abandon and renounce the points for which their forefathers seceded, and went into a state of schismatic insubordination or anti-Christian opposition?

Yet whatever we may do, and whatever may come, we must see to it that we unite on Church grounds; that in any union or confederation with others we bring them into the Church, and not cast ourselves out of it; that we bring them under the jurisdiction of the "Historic Episcopate," and not, leav-

ing that, invent one of our own, forsaking and forfeiting all possibility, of recognition, by those branches of the Church which are unquestionably of Apostolic origin, and which, whatever they may have lost or invented, have retained the Holy Scriptures, the Creeds and the Sacraments, and have also preserved in its unbroken succession the one "Historic Episcopate."

THE THIRD ROME.

CIVIS ROMANUS.

Unitarian Review, Boston, December.

IT was a favorite saying of Mazzini, Garibaldi and other founders of modern Italy, that they meant to inaugurate "The Third Rome," and make it as glorious, and more beneficent to the world than ancient heathen Rome and mediæval Popish Rome have been. What they meant this new Rome to be, was perhaps not perfectly clear to their minds; but their disciples nowadays declare, that they meant it to be the Rome of free study, free examination, and free belief or unbelief, and they think they have inaugurated it by erecting the monument of Giordano Bruno. Indeed, around the statue of Bruno, who was the occasion for this monument, they have placed eight medallions, representing four believers and four unbelievers. The former are John Wiclif, John Huss, Aonio Paleario and Fra Paolo Sarpi, four sincere and staunch evangelical Christians. The latter are Servetus, Ramus, Vanini, and Campanella, meant to represent every shade of unbelief.

This shows, at any rate, that Italy is just now undergoing a solemn crisis intellectually and morally, and trying to find some moral or religious position which may be in harmony with her new political condition.

"Italy is made," said Massimo d'Azeglio, "now we must make the Italians." These words will indicate the necessity and preoccupation of the moment. Every one sees now that the great political change of Italy involves a great religious revolution, and every thinking mind in Europe is watching with interest the development of that movement. What ancient and mediæval Rome has been, everybody knows: now the problem is, What will Modern Rome be?

Rome is at this moment the seat of two sovereign powers; viz., the King of Italy, and the King of the Roman Catholic Church. Many a time has the Pope officially declared that he will never consent to Rome being the capital of Italy; so that if Italy wants his blessing, and to be truly Roman Catholic, she must obey the Pope and separate Rome from the kingdom; to give it back to be under the shameful temporal rule of the Pope, which she cannot do, as the Roman citizens have declared their full determination to form part of the Italian Kingdom. And, moreover, Italy should reform all her laws and return to the mediæval institutions of horrid memory. These two things would both be a suicide. For the Pope to renounce his temporal power would be no less a sacrifice. Between Italy and the Pope there can be no compromise.

Italians must now choose between their country and the Vatican. Their choice cannot be doubtful.

Indeed, except in the families of the members of the clergy, there is but one voice, to say that Italy cannot and will not yield.

But then what will be the religion of that excommunicated population? They can no longer be real Roman Catholics, because they openly disobey the infallible Head of the Church. What will they become?

Some, of course,—alas, too many!—will simply sink into scepticism and open atheism; but a good number, we hope, are going to respond to a noble appeal which comes to them from a heroic nucleus of their own fellow-countrymen, the Waldensians of Piedmont. These thirty thousand Italians, whose fathers long kept unimpaired the primitive Christian faith amidst the most cruel persecutions, have now been able,

thanks to the liberty of the Kingdom of Italy, to send down from their valleys into the provinces of Italy their ministers, who are all men fed from their birth with the milk of the gospel, and regularly educated in classical and theological colleges, to preach the gospel to their countrymen. They were preserved by God for this very hour, and they well understand and carry on their mission. The liberals seem to understand by this time, that the solution of the problem is for them to join the Waldensians in their work of a religious reform, which will allow Italians to be at the same true patriots and true Christians. The King himself, who is a very superior man, last year, on the occasion of the second centenary of the "Glorious return of the Waldenses," showed unmistakably his admiration for that heroic tribe in a letter which he sent "to the Waldensian population," accompanied by a donation of a thousand dollars for the commemorative monument.

Of course, the Waldensians do not expect from the government any formal co-operation in their work, as the Italian government keeps strictly within the limits of the civil sphere. The work must be done by the preaching of the gospel, by the press, by the school, by individual conversions and *pronunciamentos*, and for that the public mind is prepared. Even a certain number of priests apply frequently to the Waldensians, declaring that they wish to give up their church, if they can only find a situation yielding to them a modest living. Such an immense work requires great means; and it is in this line that American Christians can contribute to give a happy solution to the religious problem in Italy,—by supplying the Waldensians, who are the men best fitted for the work, with the means necessary to carry it on.

The third Rome may be *Christian Rome* as the ancient was heathen and the mediæval was popish, if the Christians of the world give to those who work at it timely and sufficient help.

THE NON-CHRISTIAN VIEW OF MISSIONARY FAILURES.

BY A VETERAN MISSIONARY.

Asiatic Quarterly Review, London, October to December.

CHRISTIANITY has failed in the East—in that East where it first arose. In the old Roman Empire, the Christian religion won and easily secured a commanding position. But it never crossed the Euphrates and Tigris in force or permanently. Practically it does not exist even now to the eastward of Mesopotamia.

Before I state the real causes of this failure, I wish to prove by figures how grossly Christians deceive themselves, when they write of "the wonderful and miraculous spread of Christianity over the world" and "the influence it has exercised over mankind." Examine with me these glib statements, and see how false they are.

1. There is nothing wonderful about the spread of Christianity. Its followers number, at the end of nearly 1,500 years, only 445,000,000. Hindooism, which on principle receives no converts, has 190,000,000. Buddhism, only five centuries earlier than Christianity, has 560,000,000. Mohammedanism, six centuries later than Christianity, has 160,000,000. (All other religions are about 150,000,000, making a total of about 1,505,000,000 inhabitants in the world). There is nothing more wonderful in the numbers of one of these religions than of another. Each form of religion has spread over and been confined to the limits that suited its genius and teaching, irrespective of intrinsic goodness.

2. Christianity has not spread over the whole world; for practically it does not exist, except in microscopic numbers, in Asia and Africa and the Indian Archipelago—considerably more than half the surface of the habitable globe.

3. Its influence over mankind is scarcely perceptible. By

more than two-thirds of the human race it is rejected and ignored. Of those who profess it, considerably more than half are only called Christians from living in "Christian" countries, while by word and deed they have renounced that religion and are not, therefore, real Christians. This leaves only one-sixth of the human race to be counted as Christians in any real sense.

As to the cause of the failure of Christian Missions in the East, as explained by non-Christians. These say in substance: *Christianity makes converts where there is no real religion to oppose it; it fails where there is a real religion.*

I. There was no real religion to oppose Christianity in the West. Greece had none, nor had Rome, nor had the northern barbarians. Morality they had no idea of. Might was right as to goods, slaves, wives, everything. Their idea of God was anthropomorphism—of worship, a mere public show—of morality an unbridled licentiousness. Call you such, Religions? These, however, were what went down before Christianity in the West. And yet even these religions died hard.

II. But in the East, Christianity met with sterner stuff. This is not the place to show that Brahminism, Buddhism, and Mohammedanism have all three arisen from the light of reason, working upon the ancient and common traditions of the human race, under peculiar circumstances of time, place and persons. It is enough to say that, with perhaps many imperfections and defects, they quite come up to our definition of religion—the practical relation of man to God, in belief, worship and immortality. They present a definite belief in God and articles of faith, prescribe a spiritual worship and daily prayer, lay down standards of personal holiness and love of God, dictate precise laws for the moral guidance of man. They all include expressly eight of the ten Christian and Jewish commandments. The Sabbath day is not kept holy—a mere positive law—and the naming of God is not forbidden, as it is considered prayer, though it may have been necessary to restrain the inherent irreverence of the Jews.

What can Christianity really offer for the acceptance of the East, which the East has not already? Only a system of dogmatic teaching on a large number of points, as revealed by God through Jesus Christ. Now, dogmatic teaching has had its interest with the speculative races of the West, which have "defined," and "distinguished," and "philosophized," and "anathematized" themselves with a large number of sects, each mutually calling all the others heretics and other sweet names. But the more practical men of the East hold to only a few articles of faith, and very plain ones, and lay more stress on what has to be done than on what has to be believed. Dogmatism is, therefore, at a discount in the East; and when Christianity calls out that she has many articles of faith to teach to men, under penalty of eternal damnation, the unspeculative East goes its way on its ancestral lines of belief and practice, and refuses Christianity a hearing. They have had for ages their religions which have commended themselves to their reasons, satisfied their needs, and proved themselves to be good; why should they wish to change them for a novelty offered to them with flighty rhetoric—I say it without disrespect—like a charlatan's nostrums? So they shake their heads and close their ears and go their way, without listening to the voice of the preacher, preach he never so wisely.

It is not lack of earnestness or holiness or learning in your preachers, nor want of hard work and much money and many lives honestly spent, nor absence of innate goodness in Christianity, that has caused, and now causes, and will always cause, it to fail in the East. It is the nature of things and the idiosyncrasy and circumstance of the Immoveable East, which ensure and perpetuate your failure. Yield then to the inevitable, the unconquerable. Give up the vain and futile attempt, and concentrate at home, and on your own people, your preachers, your wealth and your energies.

OUR ATTITUDE TOWARDS ULTRAMONTANISM.

PRESIDENT CALVIN E. AMARON,

FRENCH PROTESTANT COLLEGE, SPRINGFIELD, MASS.

Our Day, Boston, November.

HOWEVER paradoxical the statement may at first sight appear, it is none the less true, that American liberties are converted into weapons of slavery by the Roman Catholic Hierarchy. From this slavery French Protestant leaders desire to free the three millions of French Canadians in the United States and Canada. This is our attitude towards Ultramontanism. In defense of that attitude it is hardly necessary to prove that the Government of America and the Church of Rome are two organizations irreconcilably opposed to each other, because the contrast between them is obvious. The Government of America is republican; the Church of Rome is monarchical. The American Republic represents the Christian civilization of the nineteenth century; the Church of Rome is mediæval. The American Republic is founded on the Protestant principle of religious liberty, to which it owes its birth and its wonderful prosperity, and apart from which it cannot stand. The Church of Rome preaches out and out intolerance as a deduction from the dogma of Papal infallibility, which is the key-stone of its whole structure. Freedom of speech and of worship, the liberty of the press, free non-sectarian education for children, and a clear separation between Church and State, the American Republic cherishes like life; but these things the Church of Rome hates with a bitter hatred; and she cannot do otherwise, for to her they mean weakness, decay, and death. The warfare, therefore, in which we engage is forced upon us. We are called to it by the voice of conscience and the voice of God.

THE TEMPORAL SOVEREIGNTY OF THE POPE.

THE VERY REV. A. F. HEWIT.

The Catholic World, New York, December.

THE Pope as head of the universal church is spiritually supreme, *jure divino*. An appanage of his spiritual office is his temporal supremacy, which at one time included both political power over the kings and nations of all Christendom, and sovereignty in the city of Rome and its adjacent state. The power over kings and nations belonged to a state of society which has passed away; but the subject of the Pope's sovereignty in Rome itself is still a burning question.

Civil sovereignty is not, save in exceptional cases which do not occur in the present dispensation, immediately delegated by God. It is conferred by Him indirectly through human acts, by which a monarch or a body of *optimates*, or, as in a Republic, for example, a whole nation, is invested with the right to govern. So it came about, in what appeared to be the natural course of events, that the Emperors of Western Europe, with the tacit consent, if not the applause, of the whole of Christendom, granted the temporal kingdom of Rome to the Pope, who, as the vicerent of God, accepted it, with the concurrence of all his co-judges, the bishops, and the assent of all the faithful. That kingdom has since been unjustly, tyrannically, and impiously wrested from the Pope; but, for more than one reason, it ought to be restored to him.

In the first place, it is just that the Pope should reign in Rome, for Christian, as distinguished from pagan Rome, is the creation of the Popes and the Christian world. Again, the Pope's title to the sovereignty of Rome is lawful, because it was derived from competent human authority, that is, from persons—both emperors and peoples—who had, humanly-speaking, the right to confer it. To re-establish that sovereignty is moreover expedient, not only in order to promote the political welfare of Italy and sustain the political equilibrium and international alliance of the nations of Christendom, but because for the well-being of the church it is necessary that the Pope should be independent of all civil rulers, and that the

dignity of his person should be upheld; and that independence and dignity are incompatible with the subjection to some other civil sovereign of the domain where the Pope's see, the centre of his ecclesiastical jurisdiction, is located, and the consequent liability of the Pope to citation before a lay tribunal, and to punishment such as fine, imprisonment, or exile. And, lastly, when Rome was given to, and accepted by the Pope, it was irrevocably consecrated to God. It is sacred property, like an altar or a church, and its confiscation is sacrilege.

The promises of God, the past history of the Church, and the signs of the times justify the hope of a settlement of this Roman question that will be favorable to the interests of religion. Let us wait then with patience for the auspicious day, when Rome will celebrate the restoration of Leo XIII. to the throne of his predecessors, with the applause of the city and the world, *Urbis et Orbis*.

MISCELLANEOUS.

MR. STANLEY AND THE REAR COLUMN.

WHAT SHOULD THE VERDICT BE?

Contemporary Review, London, December.

THE ostensible object of the expedition, of which Mr. Stanley eagerly accepted the leadership, was to relieve Emin Pasha, who, with his people, was supposed to be in daily peril of being overwhelmed by the Mahdists. The expedition was necessarily of a semi-military character; it was commissioned by the Khedive to relieve his beleaguered garrison at Wadelai, and this ought to be borne in mind in considering the severe discipline which prevailed. It was bound to prepare itself for fighting, and the officers should have been chosen solely for their suitability to the special circumstances, precisely as they would have been for a regular military campaign. With regard to the choice of officers, were there any influences at work, apart from the question of fitness of the candidates for what they had to perform? Stairs, and Nelson and Troup and Bonny were, so far as we are aware, selected simply because they seemed to be the best men from among many candidates. Jephson, a relative of the Countess de Noailles, who contributed £1,000 to the relief fund, happily turned out one of the best men on the expedition. Jameson turned up at the last moment determined, as he told a friend, to go on this expedition at any cost. His offer of service and £1,000 was at once accepted, in spite of his slender appearance. The Committee required all the money it could command. Mr. Jameson's great interest was in collecting natural history specimens and in sport; but the sequel showed, we are bound to admit, that he zealously sought to do his duty as an officer of the expedition. Major Barttelot, it is stated, was introduced by a War-Office friend, and had Lord Wolseley and other influential people to back him. Mr. Stanley knew something about the Major's past career. The Major himself, as we know from a trustworthy authority, told Mr. Stanley that hitherto he had not been able to get on with natives, but he promised faithfully to reform. How much Mr. Stanley exactly knew about the Major's Egyptian record, which, many officers who served with him assure us, proved him a man of the most ungovernable temper and a merciless disciplinarian, it is hard to say. Mr. Bosworth Smith informs us "that the traveller, who more than any other was entitled to give advice to Stanley when starting on his expedition, a member of the Emin Relief Committee, implored him not to take Major Barttelot with him, on the ground of his ungovernable temper and of his notorious hatred of the natives." The Major had had a sunstroke in Cyprus, where, moreover, he was certainly no great favorite with his fellow-officers, who generally referred to him as "mad." If Mr. Stanley selected Barttelot with knowledge of his real character, it may have been because he thought it necessary to have an extreme disciplinarian.

rian on the expedition. Moreover, it should be remembered that the British Government was actually interesting itself in the expedition, and therefore the recommendation of a man like Lord Wolseley could not be despised. At the same time, after a review of all the evidence, one is forced to the conclusion that the unfortunate Major did endeavor to do his duty loyally, with an eye to future promotion.

If Mr. Stanley assumed the entire responsibility, then he would have to prove that nothing but their fitness for the work of the expedition ruled him in his selection of officers.

The Committee behind him were the real initiators of the expedition, practically authorized by Her Majesty's Government, to undertake the relief of Emin. Precisely what proportion of responsibility rests upon Her Majesty's Government we need not stop to enquire here; the main question being, how far, if at all, Mr. Stanley is to blame for the disasters that happened to the expedition.

As to the incident which many consider the most deplorable in the melancholy record of the rear column—the part taken by Mr. Jameson in a cannibal feast—the evidence is certainly conflicting. Mr. Troup states, in one of his communications to the *Times*, that when showing him the sketches, Jameson avowed that he only happened to turn up when the cannibal feast was going on. His affected horror and surprise at what followed, is in curious contrast to his cool deliberation in sketching the scenes, even if they were done on the evening after, as he states in his letter to the Committee. In his only letter he tells us, he was present from the beginning, and even if he did not actually buy the girl, it is difficult for an ordinary stay-at-home Englishman, with the commonplace sentiments of humanity, to understand why he sat out the savage orgie, and never lifted a hand or uttered a word to save the poor girl. Mr. Jameson's friends describe him as a quiet, gentlemanly, pleasant fellow, and when the story first came out, some of them declared that they simply did not believe it; it was impossible. Most of us, no doubt, have abnormalities about us. Perhaps, if some of us lived for months amid savage surroundings, where human life is valueless, we might hark back, to some extent, to our ancestral condition; but it is difficult to realize how any English gentleman could have looked on at the deliberate butchery of a little girl, even a black one, with as much coolness as if it were a scientific experiment.

Yet the great question for Mr. Stanley's admirers is, how far was he to blame for the demoralization of the rear column and the resulting horrors. He himself is a strict disciplinarian, but no one has ever proved against him deliberate cruelty to natives. But the great point is, did he engage Major Barttelot with a full knowledge of his past career, and was his experience of the Major's conduct on the river such as to justify his leaving him in command at Yambuya? If the former, under what pressure did he do what he never would have done, if left to his own judgment? We do not know enough to be able to give a definite answer to these questions, nor do we know what value to place on the mass of conflicting statements that have been published during the past six months. Possibly the half has not been told, and therefore we are not in a position to pronounce a verdict on all concerned. A Commission, a civil, and a criminal trial have all been suggested; but would the result be more telling for the future than the humiliating exposure which has already taken place? And have we not had horrors enough? It must, too, be remembered that the expedition was one-half at least a military expedition sent out by the Egyptian Government.

Be it remembered that Mr. Stanley's supreme position, as the greatest of living pioneers, is not at stake: only his share of responsibility for the conduct of the expedition as a whole.

Probably both he, and the three surviving officers of the rear column, would wish that a thorough investigation should be held, since all are confident of the rectitude of their intentions and conduct.

COURT CEREMONIALS.

Kleine Zeitung, Munich, November 12.

A VERY striking, and at the same time, very puzzling difference between the court ceremonials of Stockholm and Copenhagen has recently come to light. Of course, it is only whispered about in diplomatic circles, but it has really set all competent judges wondering and pondering what in the world it can mean. The case is this:

When the officers of the American squadron, conveying the remains of John Ericksson to Stockholm, were invited to dine with King Oscar II., everything, from the oysters to the ices, was in the grandest style and correct,—to the finest minutiae, correct. No toasts were given. Many were, no doubt, drunk, but silently, behind the impenetrable, unimpeachable stiffness of the white shirt-bosom. This trait of unsociableness which distinguishes a hushed dining together of an incidental multitude in a restaurant, from the select dinner-party with its ease and cordiality, is, however, now generally recognized as a feature of the official state-solemnity of the royal table, where there is only one crowned head present; and it would by itself have occasioned no comment. But when, a few days later, on their visit to Copenhagen, the same officers were invited to dine with King Christian IX., the king rose from his chair, in the middle of the banquet, and gave out the toast of the President of the United States, which in due time was followed by the toast of the King of Denmark, given out by the commander of the American squadron, and both toasts were hailed, the whole company arising from their seats, with open-hearted and outspoken welcome. Now, it is impossible to think that the United States should be about to conclude with Denmark some kind of pork-alliance or sewing-machine-alliance, offensive and defensive, to which Sweden should not be allowed to be a party. It is, indeed, impossible to ascribe any kind of diplomatic import to this incident. It must be taken as a mere difference of court-ceremonial. But how is such a difference to be explained?

This way, perhaps. When King Oscar goes back, three or four steps, into the history of his family, he finds himself in a squalid alley of the city of Morocco, where his great-grandfather, a cunning old Jew, was dealing in old clothes, old furniture, old coins, etc., and dealing so successfully that he was able to remove to Lyons, there to give his son a good education in a lawyer's office and to marry him to a confectioner's daughter, thus pushing along the fortunes of the family toward the throne of Sweden. If King Christian should try—which is not very probable—to make himself acquainted with the origin of his family, he would have to go back to a time beyond which there exists no family records in Europe, to the time of Charlemagne, and he would there find his ancestors, the Oldenburgers, fighting on the frontiers of the empire as the *comites* and *duces* of the great emperor. But is it not likely, that newness of royalty should make a king a little cautious, and oldness of royalty a little *nonchalant*? Certainly, we cannot pretend to have sounded the depths of a king's heart; yet our guess can hardly be set aside as mere preposterousness. And another circumstance may have added something to this peculiarity of the situation. Of the descendants of King Christian, two occupy the thrones of Russia and Greece, two are heirs-apparent to the thrones of England and Denmark, and two are actually loaded down with claims of royalty, one being married to the Duke of Cumberland, the Pretender to the Hanoverian crown, and the other to a princess of Orleans, a house which holds more mortgages on royal and imperial thrones than all the realms on the globe are able to pay up. Of the children of King Oscar, on the contrary, one son has lapsed altogether out of royalty by marrying a girl of plain Swedish nobility, while another is said to mix in a dangerous way with socialism, anarchism, nihilism, and what not. Surely, we may presume, that we understand a little of a father's heart, and we find a satisfactory explanation of the peculiar difference between the court-ceremonials of Stockholm and Copenhagen, between the cold reserve of King Oscar and the cordial *laissez-aller* of King Christian, in the different positions of the two royal families.

Books.

PAWNEE HERO STORIES AND FOLK-TALES; with Notes on the Origin, Customs and Character of the Pawnee People by George Bird Grinnell. Cloth, 12mo, xxi-417 pp. Forest and Stream Publishing Co. 1889.

[Once the Pawnees were a great people. They were undisputed masters of a vast territory. Their corn and their buffalo gave them food, clothing and shelter; they had weapons for war and the chase. In peace they were light-hearted and contented, in war fierce, cunning and successful. Their name was a terror to their enemies. This was in the past. Now they are few in number, poor, a prey to disease, a vanishing race. . . . In my intercourse with the tribe extending over a period of nearly twenty years, I have been deeply impressed by the high qualities of the Pawnee character; and the more familiar I have become with this people, the more strongly have I felt that a permanent record should be made of the tales which reflect that character. Unless thus collected now, much of this lore must inevitably be forgotten. For the Pawnees are passing away.]

Impelled by these reflections, I last spring visited the Pawnee Agency in the Indian Territory. On the day after my arrival I rode over to the house of Eagle Chief, whom under his warrior name, White Eagle, I had known for many years. Entering the door, I found myself in the presence of the Chief, who, after quickly putting his hand over his mouth in his astonishment, greeted me with a cordial, deep-voiced *Lau*. Then we sat and filled the pipe and talked. Through all our talk I could see that he was curious to know the object of my visit. At last he said, "My son, I am glad that you have come to us once more. My mind is big when I look at you and talk to you. It is good that you are here. Why have you come again to the Pawnee village?"

I answered, "Father, we have come down here to visit the people and to talk to them; to ask them about how things used to be in the olden times, to hear their stories, to get their history, and then to put all these things down in a book, so that in the years to come, after the tribe have all become like white people, the old things of the Pawnee shall not be forgotten."

The chief meditated for a while and then said "It is good, and it is time. . . . It is well that they should be put down so that our children when they are like the white people can know what were their fathers' ways."

When I first joined them on their buffalo hunts from their old home on the Loup Fork in Nebraska, the tribe numbered three thousand; last March, in the Indian Territory, I found but eight hundred. And more rapidly than the dwindling of the people are their traditions lapsing from memory, under the changed conditions of the tribe's life. The lore, which sprang up as an indigenous growth of the wide-stretching prairies and the wilderness where the wild Pawnee warrior hunted free, finds scanty nurture in the uncongenial soil of fields tilled by Pawnee followers of the plow. The memory of the old days, of old manners and rites and ceremonies, and of old heroes, is with the elders of the race, those ancient braves whose lives bridge the past and present. When I visited the Agency last March, it was to write down from the lips of these old men such material as I could collect. When they shall die, much of the unwritten lore will perish, too, for with them will cease that sympathetic and perfect credence which alone gives to folk-lore vitality, endurance.

As to the character of the Indian, he is neither a fiend nor a saint contaminated by contact with vicious whites. There are good and bad ones. As a rule, perhaps, they try to act up to their ideas of what is right, but the standard of a race of barbarians cannot be the same as that of a civilized people. The standard of right and wrong among civilized people is a growth, the product of the experience of thousands of years. The Indian races have not been through a like experience. They have regarded as virtues some things which seem to us the worst of crimes. The Indian differs from the white man in education and manner of life, and so, of course, in his modes of thought. He has been taught that war is the noblest of pursuits—the only one worthy of man; and that war has consisted in making forays upon his enemies, taking their possessions, and, if possible, their lives and their scalps. His warfare consisted in surprises rather than open combat. A scalp taken was a trophy of victory; and the scalp of a woman was almost as eagerly sought as a brave or of a chief. It was an evidence of injury inflicted on the enemy. To steal horses from the enemy was an achievement creditable, and also profitable. Horses constituted their medium of exchange, so far as they had any, and, as was sometimes the case, a conquered tribe was compelled to pay a war indemnity in horses.

The Pawnees are essentially a religious people. They worship *Ti-ra-wa*, who is in and of everything. Unlike many of the Indian tribes of the West, they do not adore any material thing. They regard certain places as sacred, but these are so only because blessed with the Divine presence. The Pawnee Deity is not personified. He is intangible, quite as much so as the God of the Christians. The sacred character of *Ti-ra-wa* extends also to animal nature. The fishes which swim in

the rivers, the birds of the air and the beasts which roam over the prairie, have sometimes intelligence, knowledge and power far beyond those of man. But they are not gods. Their miraculous attributes are given them by the Ruler, whose servants they are, and who often makes them the medium of his communications to man. They are his messengers—his angels—and their powers are always used for good.

About one-half of the volume is devoted to the Hero Stories and characteristic Folk-Tales of the Pawnees, the other half to a sketch of their origin, relationships, migrations; their customs in war and peace, their religious beliefs, ceremonies, medicine and mystery, concluding with a sketch of their later history after removal to the Indian Territory and their present condition and progress. As indicative of a remarkable resemblance between their magic and that of the people of East India, we describe the feat of "corn-growing," which is substantially the same as the East Indian jugglers' feat of raising a mango-tree from the seed while you wait.

Major North told me that he saw with his own eyes the doctors make the corn grow. This was in the medicine lodge. In the middle of the lodge the doctor dug up a piece of the hard-trodden floor about as large as a dinner-plate, and broke up between his fingers the hard pieces of soil until the dirt was soft and friable. The ground having thus been prepared, and having been moistened with water, a few kernels of corn were buried in the loose earth. Then the doctor retired a little from the spot and sang, and as the place where the corn was buried was watched, the soil was seen to move, and a tiny green blade came slowly into view. This continued to increase in height and size until in the course of twenty minutes or half an hour from the time of planting, the stalk of corn was a foot or fifteen inches in height. At this point Major North was obliged to leave the lodge, to take out a white woman who was fainting from the heat, and so did not see the maturing of the corn. All the Indians and white men who remained, assured him that the stalks continued to grow until they were of full height, and that they then tasselled out and put forth one or more ears of corn, which grew to full size, and that then the doctor approached the plant, plucked an ear and passed it to the spectators.

The Folk-Tales are the product of a vivid imagination, unrestrained by any apparent sense of natural law. The dead come to life, generally by the intervention of some friendly animals, who are supposed to hold lodges and councils. Magic powers, such as the calling of buffalo to camp in times of scarcity, are ascribed to some of their heroes. The dividing line between life and death is not always well defined, and the spirits of the dead frequently hold communication with the living. The idea of propitiating *Ti-ra-wa* by sacrifice, crops up more than once, and in the story of "The boy who was sacrificed" we are forcibly reminded of Abraham's offering up of his son Isaac. Only in the Pawnee story the boy was sacrificed by his father and thrown into the river; but the birds brought him out and restored him to life, and the animals in council assembled aught him all their wisdom.

PAX VOBISCUM. By Henry Drummond, F.R.S.E.; F.G.S., LL.D. 12mo. Leatherette, gilt top. New York: James Pott & Co.

[*Pax Vobiscum* is the second of a series of which the "Greatest Things in the World," by the same author, was the first.]

I heard this morning a sermon by a distinguished preacher upon "Rest." It was full of beautiful thoughts; but when I came to ask myself, "How does he say I can get rest?" there was no answer. The usual advice, when one asks for counsel on these questions, is "Pray." But this advice is far from adequate. I shall qualify the statement presently, but let me urge it here with what you will perhaps call daring emphasis, that to pray for these things is not the way to get them. Nothing that happens in the world happens by chance. The world—even the religious world—is governed by law. Rain and snow do drop from the air, but not without a previous history. They are the mature effects of former causes. Equally so are rest and peace and joy. If a housewife turns out a good cake, it is the result of a sound recipe carefully applied. It is not she who has made the cake; it is nature. She brings related things together; sets causes at work; these causes bring about the result. Things are so arranged in the original planning of the world that certain effects must follow certain causes, and certain causes must be abolished before certain effects can be removed. The same law holds good in the spiritual world. Restlessness does not exist without a cause, nor can it be removed without removing the cause. Rest, too, must necessarily have a cause. If it were a chance world we would not expect this; but being a methodical world, it cannot be otherwise. The Christian life is not casual, but causal. "Come unto me," says Christ, "and I will give you rest." But the next sentence takes that all back. One can no more give away rest than he could give away laughter. We speak of giving pain, but we know very well that we

cannot give pain. All we can do is to arrange a set of circumstances that cause pain. Christ indeed adds the qualification instantly. In the second sentence he says: "Learn of me and ye shall find rest." It comes not by an act, but by a process. It is not to be found in a happy hour as one finds a treasure. A soil has to be prepared for it. Like all growths, it will have an orderly development and mature by slow degrees. How novel the connection between these two words, "learn" and "rest"! How few of us have ever associated them—ever thought that rest was a thing to be learned! The last thing most of us would have thought of would have been to associate *rest* with *work*.

What must one work at? Christ answers without the least hesitation. He specifies two things—meekness and lowliness. "Learn of me," He says, "for I am meek and lowly in heart." Now these two things are not chosen at random. To these accomplishments in a special way rest is attached. These as they stand are the direct causes of rest. The connection is evident. The chief causes of unrest are pride, selfishness, ambition. Wounded vanity, disappointed hopes, unsatisfied selfishness are the old vulgar, universal sources of man's unrest. Meekness and lowliness cure unrest by making it impossible. Men sigh for the wings of a dove that they may fly away and be at rest. In vain! The kingdom of God is within you. We aspire to the top to look for rest; it lies at the bottom. The lowly man and the meek are really above all other men, above all other things. To the arrow of fate or scorn or contumely they are invulnerable. The meek "inherit the earth," and having all things needful to their frame of mind, they find rest.

Were rest my subject, there are other things I should wish to say about it, and other kinds of rest of which I should like to speak. But that is not my subject. My theme is, that the Christian experiences are not the work of magic, but come under the law of cause and effect. If there were time I might run over all the Christian experiences in turn, but I will add only a single other illustration of what I mean before I close.

Where does joy come from? No one can get joy by merely asking for it. It is one of the ripest fruits of the Christian life, and, like all fruits, must be grown. Where, then, is joy? Christ put His teaching upon this subject into one of the most exquisite of His parables—the parable of the vine. Did you ever think why Christ spoke that parable? He did not merely throw it into space as a fine illustration of general truths. It was not merely a statement of the mystical union, and the doctrine of an indwelling Christ. After He had spoken it, He did that which was not an unusual thing when He was teaching His greatest lessons. He turned to His disciples and said He would tell them why He had spoken it. It was to tell them how to get joy. "These things have I spoken unto you," He said, "that my joy might remain in you, and that your joy might be full."

The vine was the Eastern symbol of joy. It was its fruit that made glad the heart of man. Yet, however innocent that gladness, it was only a gross and passing thing. Christ was the true vine. Here, then, is the ultimate source of joy. By this is not meant that the actual joy experienced is transferred from Christ's nature, or is something passed on from Him to us. What is passed on is His method of getting it. Christ is the source of joy to men in the sense in which He is the source of rest. His people share this life, and therefore share its consequences, and one of these is joy.

There can be no wine of gladness unless the vine bring forth fruit, and the Christian cannot bring forth fruit, unless he abide in the Vine. Fruit first, joy next. The infallible recipe for happiness is to do good, and the infallible recipe for doing good is to abide in Christ. This method is the way of nature and cannot fail. The laws of the universe are its guarantee—and these are "the hands of the living God."

THE LOST MANUSCRIPT. A Novel. By Gustav Freytag. Authorized Translation from the Sixteenth German Edition. In two volumes. 8vo, pp. 409, 544. Chicago: The Open Court Publishing Company. 1890.

[The central idea of this handsomely published work, the author has expressed in a motto which he has written in German for this translation. A fac-simile of this motto, as written and signed by Freytag, appears on a page by itself, while the motto is thus translated on the title-page. "A noble human life does not end on earth with death. It continues in the minds and deeds of friends as well as in the thoughts and the activity of the nation." *The Lost Manuscript*, as the author informs us, grew out of an expedition—from which nothing came—

made by him, in company with a friend named Haupt, to a small Westphalian town, in the hope of finding there, among the remains of a convent library stored in the loft of an old house, a manuscript of the lost Decades of Livy. The agricultural life of the country and life in a German University town are depicted in the story, and as here shown, are evidently the result of personal observation. The humor of the tale is furnished by a *Mrs. Rollmann* and her servants and the blunders of some half-educated people. The religious struggles and spiritual development of the heroine, Ilse, give a rather sombre coloring to the last volume. A Serene Highness, a personage of the narrative, the chief of one of the petty principalities which, at the time of the story, made up the German nation, becomes insane—not altogether surprising, considering how narrow and restricted life must have been in this prince's insignificant domain. The plot of *The Lost Manuscript* has been briefly characterized by Freytag thus: "In the upright soul of a German scholar, through the wish to discover something of great worth for knowledge, are cast juggling shadows, which, like as moon light distorts the forms in the landscape, disturb the order of his life, and are at last overcome only through painful experiences." Though the story was plainly written primarily for its own sake, with the intention of making it a work of art, and not for didactic purposes, it is eminently a psychological study.]

What a man's own life accomplishes in the formation of his character, and the extent to which it fully develops his native capacities, we observe and estimate, even in the best known cases, only imperfectly. Still more difficult is it, however, to determine and comprehend what the living have inherited, in the way of improving and hindering qualities, from their parents and ancestors; for the threads that connect the existence of the present with the souls of past generations are not always visible; and even when those threads can be discerned, their power and influence are scarcely to be calculated. Only we notice that the force with which they operate is not equally strong in every life, though sometimes that force is powerful and terrible.

It is well that from us men, usually remains concealed what we inherit from the remote part, and what we acquire solely in our own existence; since our life would be full of misery and anxiety, had we perpetually to reckon with the blessings and curses which former times have transmitted, to be a factor in the problem we have to solve in this world. Yet it is indeed a joyous labor which at times, by a retrospective glance, enables us to see that many of our successes and achievements have been made possible, only through the possessions that have come to us from the lives of our parents, and through what the ancestral life of our family has accomplished and produced for us.

This assertion might not unreasonably be called a revival of the old idea of the transmigration of souls. To be sure, the soul is not a material thing, made of an invisible and airy substance, fluttering about after death and entering into another body. There are no material migrations of souls taking place, however tenuous the substance of the soul may be imagined to be. The memories of the present, our recollection of our past existence, depend on the fact, that the living matter which constantly replaces in us other living matter, like the water in a wave rolling on the surface of the sea, always assumes the same form. It is the form that is constantly reproduced. In this sense man—that is, his soul—is the *product* of education. The soul of the future man stands in the same relation to our soul, as the future edition of a book, revised and enlarged, stands to its present edition. Says *Professor Werner* in this work:

A book contains between its covers the actual soul of the man who produced it. The real value of a man to others—the best portion of his life—remains in this form for the generations that follow, and perhaps for the furthestmost future. Moreover, not only those who write a good book, but those whose lives and actions are portrayed in it, continue in fact living among us. We converse with them as with friends and opponents; we admire or contend with, love or hate them, not less than if they dwelt bodily among us. The human soul that is encased in such a cover becomes imperishable on earth, and, therefore, we may say that the soul-life of the individual becomes enduring in books, and only the soul, which is encased in books, has certain duration on earth.

Very different, certainly, is the value and import of these imperishable records. But all books that have been written, from the earliest to the latest, have a mysterious connection. For, observe, no one who has written a book has of himself become what he is; every one stands on the shoulders of his predecessor; all that was produced before his time has helped to form his life and soul. Again, what he has produced has in some sort formed other men, and thus his soul has passed to later times. In this way the contents of books form one great soul-empire on earth, and all who now write, live and nourish themselves on the souls of past generations. From this point of view, the soul of mankind is an unmeasurable unity, which comprises every one who has ever thus lived and worked, as well as those who breathe and produce new works at present. The soul, which past generations felt as their own, has been and is daily transmigrating into others. What is written to-day may to-morrow become the possession of thousands of strangers. Those who have long ceased to exist in the body, continue to live in new forms here on earth and daily revive in thousands of others.

These considerations touch human nature all over the world, without regard to national characteristics. In France as well as Germany, in America as well as Europe, the laws that govern the warp and woof of soul-life in its evolution hold good. We also of the United States have inherited curses and blessings from the past; our present is surrounded with dangers and our future is full of bright hopes, the fulfillment of which mainly depends upon our own efforts in realizing our ideals.

The Press.

POLITICAL.

THE NEW REGIME.

Brooklyn Eagle (Dem.), Dec. 12.—The election of Colonel John L. M. Irby to succeed General Wade Hampton in the United States Senate is the logical conclusion of the recent revolution in South Carolina. When Tillman's followers secured a majority of delegates to the Democratic State convention, he became the regular nominee of that party. General Hampton adhered to the "stump" candidate nominated by the straight outs. The rejection by the voters of the straight out gubernatorial aspirant was by every reasonable rule of political expression equivalent to the formal retirement of Senator Hampton. His reelection would have been a miscarriage of the popular will.

There are thousands of thoughtful men who will not deplore the election of Colonel Irby. Whatever else it means, it signifies that the days of stagnation in the South are over. Where the Bourbon leaders committed their fatal error was in supposing that the alleged aristocracy of Charleston and Columbia could indefinitely hold in subjection the agriculturists of the up country and others of the poorer classes who formed the backbone of the white voting strength. Men of the Tillman type were unable to comprehend why they were excluded from participation in the privileges that attend partisan victory. Resolved to protest against their further relegation to the background, they have asserted their strength with a degree of emphasis that puts a new face on affairs in the commonwealth. The elevation of Tillman to the governorship, supplemented by the promotion of Irby to the Senate, reverses the old order and opens a new era for the citizens of South Carolina.

General Hampton has long been a conspicuous figure before the country. From the day he appeared at First Bull Run, with the celebrated Hampton legion, to the present hour, his name has, in the South, been a household word. His soldierly qualities, his labors and sacrifices in the cause of the Confederacy, and his courage and resolution marked him as the leader for the emergency of 1876 and led to the emancipation of South Carolina from the plundering rule of adventurers and barbarians. In the memorable campaign which resulted in the expulsion of the radicals, while Hampton led, Irby moved in the procession. The victor of yesterday, at that time a youth of 22, rode in the ranks with the bravest of the Hampton riflemen. He has since been active in State politics. For the present, at least, the overthrow of the straight outs is decisive.

The attitude of the alliance senators from the South will be watched with increasing interest by students of public affairs. General John B. Gordon, of Georgia, has since his election announced himself as an "Alliance man." Neither he nor Colonel Irby has, however, declared allegiance to the Ocala platform. Both insist that they are Democrats first, and Alliance representatives afterward. They are, if they adhere to this view, on safe ground.

Boston Journal (Rep.), Dec. 12.—As between the Republican and the Democratic parties there is no significance in the election of J. L. M. Irby to succeed Senator Wade Hampton of South Carolina. Irby, like Hampton, is a Democrat, and will presumably be found voting with his colleague, Mr. Butler, on most political issues. The real significance of the change from Hampton to Irby is that it marks an important change in the dominant forces of the South Carolina Democracy. It is another change of the same character of that which occurred when Tillman, an impetuous, uncultured farmer, was elected Governor. Ever since 1876 it has been the old slaveholding, aristocratic planter class that has ruled South Carolina Democratic politics, and ruled with an iron hand, rigorously denying all favors and privileges to

plebeians. But in the overturn of the last election the plebeian element came out on top. It is the "poor white trash" that is now supreme in South Carolina. Wade Hampton, one of the foremost of the Southern leaders of the proud, arrogant, patrician type, is succeeded in the Senate of the United States by a man who a few years ago was peddling chickens, all unconscious of the honors that the future had in store for him. If the new rulers of South Carolina only know it, they could easily signalize their supremacy by effecting reforms that would take their State out of its inglorious position at the bottom of the list of American Commonwealths in all that relates to moral and material progress. But they have not yet shown the first sign that they are equal to their opportunity.

Charleston News and Courier (Dem.), Dec. 12.—Wade Hampton was defeated for the United States Senate yesterday by the Hon. John Laurens Manning Irby, of Laurens County, South Carolina. We are not disappointed—we should have been surprised if the result had been different. Indeed, it was too much to expect the present General Assembly to rise above itself to a just appreciation of the gravity of the situation, and of the fact that it is the representative body of the whole people of South Carolina—of the Democrats who lost not less than the Democrats who won. We had hoped against hope that Gen. Hampton would be reelected, but from the time the members of the Legislature surrendered their independence to the tyranny of the caucus we have thought that the tide was against him. Mr. Irby's election was decreed by the caucus and the caucus is king. It is possible that having served its purpose, the caucus will now fall to pieces, and that the Senators and Representatives will be permitted to discuss men and measures upon their merits.

It would have been a great triumph if Mr. Irby had beaten Wade Hampton on a fairly defined issue and in an open contest; but while his success is doubtless very gratifying to his ambition, under the circumstances it is not a triumph upon which he can felicitate himself, nor a triumph in which three-fourths of the white people of South Carolina can congratulate him or the State. We wish that he may make an acceptable Senator, possibly he will be able to fill the office with distinction; but there is nothing in his past record or achievements to indicate that he will be a worthy successor of Hampton. We shall watch his career with interest and say and do what we can to assist him in the great work that lies before him. But, remembering what Wade Hampton is and what he has accomplished, we shall esteem it a political miracle if Mr. Irby shall in any near degree approach the measure of his stature.

N. Y. Evening Post (Ind.), Dec. 13.—Nothing short of a revolution could have dethroned Hampton—a man who was known as "the Savior of the State" during the controversy of fourteen years ago, and who appeared until recently to have a claim upon the gratitude of the people which would never be disputed. The election of Tillman might of itself have been deemed a passing frenzy, which would soon spend itself, but the deliberate rejection of Hampton shows a depth and intensity of feeling which will spare nothing in its path.

It was inevitable that such a revolution should come in South Carolina, for it is certain to come, sooner or later, in every Democratic community. The most interesting thought suggested by it is the question whether the prejudice against skilled statesmen, and the belief that "men of the people" are quite as well qualified to solve the gravest problems of government, are to be permanent characteristics of a democracy.

New York Press (Rep.), Dec. 16.—Wade Hampton's friends say they will run him for Governor in 1892 and completely annihilate

Tillman and "Tillmanism." The annihilation may be easier preached than accomplished. Senator Hampton and his fellow Bourbons of the bulldozing stripe in the South sowed the wind of negro suppression for twenty-five years only to reap the whirlwind of "Tillmanism," including denial of the fundamental principle of the Declaration of Independence, that all men are created equal. It is easier to raise the whirlwind than to stay its devastating force. The Hamptons of the South must build opposition to it on new ground, and that new ground the enforcement of negro suffrage by a free ballot and a fair count, if they hope to rehabilitate themselves as statesmen.

Richmond Times (Dem.), Dec. 12.—The South Carolina Legislature have defeated General Wade Hampton for United States Senator, and sent Mr. John Lawrence Irby in his stead. The people of that State may know what they are doing, but one thing is certain, they have deprived themselves of a representative in the higher House of Congress who commands universal respect, and has served his section and people for years with fidelity and ability. They will, in all probability, live to regret their action, but States, as well as individuals, it seems, do not always know when to let well enough alone.

Baltimore Sun (Dem.), Dec. 12.—General Hampton's failure to be reelected to the Senate will be regretted by his many thousands of admirers throughout the country. To him, more than to any other individual, was due the rescue of his State in 1876 from the shameless carpet-bagger element that was preying upon it. This fact, together with his magnificent record in the Confederate army, endeared him to the people of South Carolina and caused his election to the Senate. Age has greatly impaired his physical powers, but he still represented the chivalrous spirit of old Carolina. His reelection now would have been assured, perhaps, but for his bold opposition to the Tillman movement. Mr. Irby, his successor, elected yesterday, is one of Governor Tillman's chief lieutenants. He is bright and brave, and stands for the "new" Carolina, with the ideas and aspirations of the most recent period.

THE FEDERAL ELECTIONS BILL.

Brooklyn Standard-Union (Rep.), Dec. 11.—Just why it is that so many Republican Senators are forcing the so-called Force Bill upon the public attention at this time we do not make out.

All that the President said about election laws in his late message was true enough; the difficulty is in the application of the truth, and the Lodge law is a back number and never was of any account.

It was originally an exaggerated assertion of a strenuous leadership, and the influence it had upon the country was not favorable to the Republican cause.

The Bill means to overcome the revolution in the South since the reconstruction by an enactment. The notion is that a tremendous amount of law will do something in the hands of the Lord. It takes many people a long time to find out that the Lord does not charge himself with the execution of human laws. There must be material agencies.

What is the Southern revolution? It is the nullification of the war amendments of the Constitution in the States that were of the Southern Confederacy; and the enforcement of the Constitution would be a declaration of war! Are we ready for that? Well, we are opposed to it and to all false pretences about it.

President Harrison and the Republican Congress were elected by neglecting to exploit the Southern revolution and by giving attention to the industrial questions, and the laws under which the President and the majority of the House were chosen are good enough. At any rate they would be no better practically if they were ever so much amended.

We believe we speak for the majority of Republicans when we tell the Senators and others still anxious and demonstrative about the old "Force Bill" issue that, however inapplicable that name, they are passing the time unprofitably, and that the common sense of the country is against them and impatient with them.

After all it was not the McKinley Bill that did the most to defeat the Republicans in November. The fact that the law was flung upon the country just in time to be most seriously misrepresented was an unfortunate coincidence, but there was an influence in the field, and a most important one, that was not measured for what it was worth for some time. We refer to the Farmers' party, the new phase of inflation, the irruption of cranks charging like Cossacks, coming out of the Far West as the Tartars of old from the Far East, and swarming to possess the land.

The real questions of the day are the money questions, and if the Republicans have anything to say and do before they go out of power by losing the legislative capacity, as they do in twelve weeks, they have no time to lose. The country and the world are in conditions such that extraordinary attention will be given financial measures. Now is the time to do business, and all that is used on the Elections Bill is fuddled away.

Louisville Courier Journal (Dem.), Dec. 11.—Whom the gods mean to destroy they first make mad. The history of mankind, from Priam to Napoleon, from the English Stuarts to the French Bourbons, from Boulanger, the mountebank, to Tom Reed, the clown, furnish cumulous proofs of the truth of the old saying. But for fatuity in folly, for total blindness of intellectual vision, for the completest and sheerest viciousness of lunacy, political literature, ancient and modern, presents us nothing quite so fantastic, feeble and flabby as Grandma Hoar. Old Dame Partington, with specs on nose and broom-stick in hand, sweeping back the waves of the Atlantic Ocean, cuts a respectable figure by the side of this senile Senator, with his little Force Bill, which is going to regenerate the world, by making the average black man the superior of the average white man, and to purify elections at the South by debauching the courts and degrading the local governments.

We shall say nothing personally disrespectful of the Senator from Massachusetts. He may be fairly described as a cross between a grind-stone and an encyclopedia. The fairy god-mother who stood over his cradle gave him every thing except good nature, good sense and good looks. He is a man of the most equal temper, for he is mad all the time. If he should chance to catch himself smiling, he would go off somewhere and kick himself. As Fox said of Thurlow, "He is an obvious hypocrite, since no man can possibly be as wise as he looks to be." Yet he does not suspect himself of insincerity. His hatred of the South is so great that he fancies it honest. He has nursed it so long that he believes in it just as a habitual liar after a time arrives at a point where he deceives nobody but himself. Grandma Hoar can turn a pretty sentence. She is well read in poetry, Pagan and Christian. She is up in the classics; in fact, a walking cemetery of dry bones and dead languages. But she is such a crazy, old cross-box of a Grandma that all her learning and all her gifts of speech, turn to sour apples off dead fruit trees, missing God's sunlight altogether, to drop at last mere rotting cores on damned ground.

Yet, this is the leader under whose spreading Bloody Shirt the Red Republicans in Congress are about to rally, vice Reed, disgraced, and Quay, disfigured, and McKinley, retired. This is the tin soldier who is to assemble forces in the desolate camps and to reorganize the coffee-coolers for a grand and final assault. This is the wooden nutmeg, which, painted sky-blue and labelled "Moses," is to steer the Gory Old Party through the Red Sea of Federal intervention to the uplands of

tariff robbery and agrarian rapine. To such base uses has it come at last.

Philadelphia Times (Ind.-Dem.), Dec. 15.—The Force Election Bill is dead; it has been dead for months: it is putrid and a stench in the nostrils of the nation, and it should at once be consigned to the grave that is beyond the reach of the resurrection trump.

Outside of a few demented partisan revolutionists, the Force Election carcass will be unwept and unlamented when it is finally entombed, and those in charge of the funeral ceremonies should not stand on the order of their going, but go at once. It is a ghastly carcass; hideous and hated; unpitied and unmourned, and let the clouds of oblivion rattle on its coffin without delay.

As Senator Chandler has been too busy stealing his own State from his people to win a Governor, Senator and Legislator by open theft, he has had little time to aid Chief Mourner Hoar in the funeral arrangements for the Force Election carcass; but now that Chandler's theft of his State is about to be consummated, he may be spared from further services as a practical expert in election burglary to weep over the grave of a Bill by which he hoped to nationalize political theft under color of law.

Bury it out of sight and the Senate can then give some attention to the distressed business interests of the nation.

Minneapolis Journal (Ind.), Dec. 11.—Senator Cameron's position as to the Federal Election Bill expresses the convictions of a vast majority of his party. He opposes the measure because of its inexpediency; because it means disturbance of business; the stirring up of strife; because it is in every way obtrusive upon the peace of the country. And it is very probable that Senator Cameron's views will have the mastery in the Senate.

It is offensive to the country that the President should not conceal his ardent anxiety for the passage of this Bill but deliberately lobbies at the White House for the measure. The President is not so anxious about the financial condition of the nation. He does not plead with Congressmen to avoid the quicksand of inflation. He does not appear to warn them of the inevitable result of pushing the fiat money craze. But concerning a Bill which the Southern Republicans themselves say cannot be enforced, and for which there is no call from the nation, the President is pushing himself forward as the special champion. Surely Senator Cameron has shown himself wiser than has the President. In this matter the intelligence and patriotism of the Republican party are with Senator Cameron.

Indianapolis Journal (Rep.), Dec. 13.—There is no middle ground between the enactment of a National Election Law and the admission that wholesale fraud in elections is both permissible and right. There is no other choice of positions, except that it is the sacred duty of Congress to provide for honest national elections, or else that dishonest elections are equally good. We must either insist on universal suffrage in practice or abandon it in theory. We must stop talking about the beauties and benefits of Republican government, or we must make them a reality. We must either abandon the pretence that our national elections are an honest expression of popular will, or we must make them so. Every argument that goes in favor of honest State election laws, the Australian ballot, or any other system, goes for an honest national election law. If this is wrong they are wrong. If this is an interference with popular rights, they are equally so. If this is a Force Bill, so are they. If fraud in national elections ought not to be prohibited, restrained and punished, then it ought to be free and unchecked in State elections.

Democratic opposition to a national election law is unworthy of notice and deserving only of contempt, because its animus is too apparent. Its only effect with all honest men should be to demonstrate the necessity for such legislation.

THE OCALA CONVENTION.

Burlington Hawk-Eye (Rep.), Dec. 11.—The following is the platform adopted by the Farmers' Alliance convention at Ocala, Fla.:

I. We demand the abolition of national banks and the substitution of legal tender treasury notes, in lieu of national bank notes issued in sufficient volume to do the business of the country on a cash system, regulating the amount needed on a per capita basis as the business interests of the country expand, and that all money issued by the government shall be legal tender in payment of all debts, both public and private.

II. We demand that Congress shall pass such laws as shall eventually prevent the dealing in "futures" of all agricultural and mechanical productions, preserving a stringent system of procedure in trials, and imposing such penalties as shall secure the most perfect compliance with the law.

III. We demand the free and unlimited coinage of silver.

IV. We demand the passage of laws prohibiting the alien ownership of land, and that Congress take early steps to devise some plan to obtain all lands now owned by aliens and foreign syndicates, and that all lands now held by railroad and other corporations in excess of such as are actually used and needed by them be reclaimed by the government and held for actual settlers.

V. Believing in the doctrine of "equal rights to all and special privileges to none," we demand that taxation, National or State, shall not be used to build up one interest or class at the expense of another. We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all revenues, National, State, or county, shall be limited to the necessary expenses of the government economically and honestly administered.

VI. We demand that Congress issue a sufficient amount of fractional paper currency to facilitate exchange through the medium of the United States mail.

Amendments were incorporated calling first for the experiment of government control of all means of transportation and communication, and for absolute ownership if this plan proves inadequate, and providing that every National and State lecturer of the Alliance and every State Alliance organ must support the St. Louis and Ocala platforms or suffer suspension; that no candidate for a National office shall receive the support of the Alliance unless he endorses its national platform in writing.

The third party and sub-treasury questions are to be further discussed.

Boston Journal (Rep.), Dec. 11.—The fifth resolution adopted by the National Farmers' Alliance at Ocala is clear and explicit. It is an emphatic demand that there shall be no "class legislation." But the student of the platform who finds himself prepared warmly to indorse this principle must be somewhat puzzled to reconcile it with the following declaration which he finds in the first resolution in the same platform:

"We demand that the Government shall establish sub-treasuries or depositories in the several States which shall loan money direct to the people at a low rate of interest—not to exceed a per cent. per annum—on non-perishable farm products, and also upon real estate."

If the legislation demanded in the foregoing section of the platform is not class legislation, it would be difficult to describe it. Nor were the limitations suggested in the proposed measure accidental in their character. A motion was made to amend this sub-treasury resolution so as to make it apply to all merchantable products instead of to farm products exclusively. This was opposed, distinctly on the ground that "such a plan would protect the manufacturers, and it was not the business of the Farmers' Alliance to look after the interests of that class." A Missouri delegate advocated the amendment, and insisted that the whole sub-treasury scheme was class legislation of the worst description; but the convention refused to adopt this view, and voted down the amendment and accepted the resolution as a part of its platform. We have, therefore, this interesting political anomaly—that the Farmers' Alliance, in one breath, declaims against all class legislation, and in the next breath demands it for its own constituency.

Philadelphia Inquirer (Rep.), Dec. 15.—The gentlemen who have been running the Convention at Ocala are perfecting arrangements to make a pawnbroker out of Uncle Sam. The good old man must quit business at the old stand and strike off into something new. His

future is mapped out for him in the sub-treasures plank of the platform.

If Uncle Sam is ordered into this sort of thing he will have his hands full. He will be obliged to change the Treasury building, to begin with, into a pawnshop and rent branch establishments in every State in the Union. He hasn't even served an apprenticeship at the pawnbrokerage business, but in spite of his age he isn't too old to learn, and he will doubtless preside with exquisite grace behind the sign of the three gilt balls. His first great work, of course, will be to secure the necessary office room. A good deal of figuring will have to be done upon the number of branch establishments requisite. Pennsylvania will need sixty-seven at the very lowest calculation, one for each county. But when you come to think of it, a man cannot be expected to drive with a load of goods from one end of a county to another in search of a Government pawnshop. It is, therefore, to be presumed that the branch establishments will be pretty numerous—perhaps one to a town or township.

But Uncle Sam's real trouble will come when he is called upon to decide just what "non-perishable farm products" really are. There are some knotty questions just here that are calculated to keep the old gentleman awake o' nights, and he will doubtless have to call in a commission to help decide some of them. If Uncle Sam accepts squashes and similar truck as non-perishable farm products he is likely to find it necessary to establish bakeries and turn most of them into pies to get himself out whole. If he accepts Kansas corn he must stipulate that the Kansas grasshopper isn't included in the invoice.

The fact is we don't see exactly what Uncle Sam will be entirely safe in accepting unless it is the mule. The mule is a farm product that would hold its end up until every pawn shop had been stocked. Nobody ever saw a dead mule. A mule is an animal that never dies. He might have an off day now and then and suffer from dyspepsia if turned loose in a pawnshop fairly well stored with farm produce, but he would be sure to turn up the next day in good health and ready for business. Uncle Sam is perfectly safe in lending money on a mule, and if he is wise he will draw the line right there.

A WORD TO DEMOCRATS.

Journal of the Knights of Labor, Phila., Dec. 11.—It almost seems to be a pity to say anything to disturb the well-nigh frantic happiness of our Democratic friends over what, judging as they do by surface indications, they proclaim their victory. No doubt the surface indications do point to a Democratic triumph. The returns show a decided majority of their party elected to Congress: a majority over even the Republican party and the People's party, as we may be allowed to call it, meaning thereby the Congressmen elected upon the platform formulated by the Farmers' Alliance and the Knights of Labor at St. Louis. But a little digging below the surface, a little examination of the causes which wrought for and brought about the recent political revolution, will show that it was something less of a Democratic victory than our friends of that party suppose or assume. That the people were heartily tired of the Republican party does not remain to be demonstrated, but that they have fallen violently and permanently in love with the Democracy requires a deal of demonstration still. It has long been a conceded fact that the Republican party owed its long-continued lease of power less to the wisdom and statesmanship of its own leaders than to the blundering folly of its opponents. But of late the Republican leaders have outdone even the Democrats in the art of political blundering, and their opponents have been not a little advantaged thereby. Still this would not by any means account for the recent revolution. When defeat came it did not take Mr. Quay, who is possessed of a shrewdness which approaches sagacity, long to recognize the true cause, and he stated it thus: "The farmers and the work-

men have done it." Now that Mr. Quay has had time to glance over the whole battlefield, he is probably prepared to say that, not only in Pennsylvania but everywhere, the farmers and the working-men have done it. Mr. Ingalls would probably back up the assertion, though to do so he would have to acknowledge that virtue in politics is a living party-wrecking force, and not the "iridescent dream" he erstwhile proclaimed it. But if the Democratic leaders imagine that they have won a party victory, they will soon learn their mistake. The three-score or so of Alliance men and Knights of Labor who go to the next Congress represent public sentiment much more nearly than do the members of the Democratic majority, and any attempts to legislate upon old party lines will be but courting of future defeat.

THE NEW YORK SENATORSHIP.

Springfield Republican (Ind.), Dec. 12.—If Gov. Hill and his friends realized just how little the rest of the country care whether or not he becomes the next United States Senator from New York, they would more easily see how diminutive the Governor really is when he tries to be a national issue. His newspaper organs would make it appear that the independent press are especially anxious that he should allow himself to succeed William Maxwell Evarts. The independent press, outside of New York State at least, are not at all convulsed over this matter. Certainly if the New York Legislature take the best man, then Gov. Hill may not be that man. There are other Democrats in the State who would make quite as able Senators.

The cry for Hill for Senator has its source back in the innermost recesses of the Democratic camp. No Democratic paper in New York State has been more favorable to the election of Mr. Hill to the Senate than the *Buffalo Courier*, a paper whose Democracy has been as steady as Niagara's flow at times when some of the organs that blare for Hill were as false as Tippu Tib. The *Courier* plainly wishes Gov. Hill in the Senate for family reasons. Like the *Albany Argus* it wishes to place the Governor where the people of the United States cannot get at him. In short, they have some regard for the Governor's skin, as well as for the party's hide. There are many other Democratic papers in New York State, outside of the metropolis, that harbor this same desire. They know the man's real size as a national quantity.

But while Gov. Hill's election to the Senate would, we suppose, be generally accepted as a settlement more or less permanent—how permanent is a question—of a political affair that seems to trouble many good Democrats, his decision to take a longer and more perilous leap would not disturb the country at large; and assuredly the independent press would retain its equanimity. If he should by any combination of circumstances come before them as an applicant for votes, the Independents of the country would undoubtedly consider his case and his cause, should he have one, with ripe judgment and rare discrimination.

Boston Herald (Ind.), Dec. 13.—The recommendation of Editor Charles A. Dana for the United States Senatorship is, to a large extent, a personal tribute, and is all the more so because of the insuperable obstacles in the way of his election to this position. Mr. Dana takes the ground once held by the late Whig party of this country, but abandoned by it before its dissolution, that a high protective tariff is advisable. He defends it with ability, but he is not in harmony with the Democratic party in so doing. The Republican party is the party identified with this policy at the present day, and the Republican party was defeated at the late election. Mr. Dana would bring to the Senate a culture which would adorn that body, and an information as regards public affairs extensively useful. It is a pity he is not more in line with the national sentiment on the tariff question.

CONGRESSIONAL REAPPORTIONMENT.

New Haven Palladium (Rep.), Dec. 13.—It is practically decided that this Congress shall dispose of the apportionment, though Democrats in the house have made a furious resistance. The *Springfield Republican* echoes the popular view when it admits that, the census being completed, though unusually early, there is no just reason why the distribution of Congressman should be delayed.

In the apportionments following the census of 1840 and 1850, the number of representatives was diminished; but with those exceptions the demand of many States to increase their representation has been irresistible. The present number is 332, counting the new States' representations, and the new number will probably be 356, though Democrats by running it up to 370 could obviate to some extent the disadvantages to them of the great growth of Republican States. Under the proposed apportionment no State will lose a representative.

The new apportionment reveals the growth, during the past decade, and hence the increasing influence of the Western and Northwestern States. If we except Massachusetts, which will gain one representative, no New England State makes progress. New York State retains its thirty-four representatives; Pennsylvania gains two, and New Jersey one; but otherwise all the gains are west of the Allegheny Mountains.

But the apportionment develops to those who love politics something of interest paramount to the relative strength of States and sections on the floor of the House. The Electoral College is composed of a number equal to Representatives and Senators combined; and by analysis of the presumable College of 444 members it appears that sure Republican States gain 18 votes, the sure Democratic States only 6; while six doubtful States will cast the same vote as in 1888. The *Philadelphia Press* puts the facts in concise form:

ELECTORAL COLLEGE, 444.		
Republican States.	Democratic States.	Doubtful States.
California..... 9	Alabama..... 11	Connecticut... 6
Colorado..... 4	Arkansas..... 8	Indiana..... 15
Idaho..... 3	Delaware..... 3	New York... 36
Illinois..... 24	Florida..... 4	W. Virginia... 6
Iowa..... 13	Georgia..... 13	New Jersey... 10
Kansas..... 10	Kentucky..... 13	Montana..... 3
Maine..... 6	Louisiana..... 8	
Mass..... 15	Maryland..... 8	
Michigan..... 14	Mississippi... 9	
Minnesota..... 9	Missouri..... 17	
Nebraska..... 8	N. Carolina... 11	
Nevada..... 3	S. Carolina... 9	
New Hamp... 4	Tennessee... 12	
N. Dakota... 3	Texas..... 15	
Ohio..... 23	Virginia..... 12	
Oregon..... 4		
Penna..... 32		
Rhode Island 4		
S. Dakota... 4		
Vermont... 4		
Washington.. 4		
Wisconsin... 12		
Wyoming.... 3		
Total..... 215	153	76

If the Republicans carried all the States in the first column they would lack eight votes of a majority in the Electoral College. Connecticut and Montana, or West Virginia and Montana, would give them a majority and one to spare. New Jersey would give a majority and two over. Indiana six over a majority, and New York a majority and twenty-seven over. To get a majority the Democrats will have to carry all their sure States and all the doubtful States, except one of the smaller ones.

Providence Journal (Ind.), Dec. 13.—The apportionment schemes which are taking definite shape in Republican intentions at Washington are in no respect different from what was to be expected, and serve as a convincing proof that the one purpose in view is to secure the greatest possible partisan advantage for the Republican party. Some advantage was, indeed, inevitable in any apportionment based on Superintendent Porter's census. According to his figures, the greatest gains in population have been in those States that are commonly

ranked as Republican. But the Republican party leaders, in every Bill they have suggested, seek to increase the advantages that would naturally accrue to them from the peculiar results of the Porter enumeration. Take, for instance, the original Dunnell Bill, which fixes the number of Representatives at 354 and makes 180,000 the ratio of inhabitants to each Congressman. After dividing the population of the States by this ratio there were, of course, remainders left over, and to certain of these remainders additional congressmen were given until the number of 354 was made up. It is in the assignment of these additional Congressmen that unfair partisanship is to be seen.

Thus Texas, after having twelve Representatives apportioned to it, had a remainder of 72,220 people unrepresented. But as Texas is a Democratic State, no additional Representative was given it for these people, though Illinois, a Republican State, gets an extra member for a remainder of 38,336 people, and Nebraska, another Republican State, gets one for 56,793 people. With 180,000 as the divisor Minnesota and West Virginia have remainders substantially alike, the former 40,017 and the latter 40,448. But under the Dunnell Bill Republican Minnesota gets the extra Congressman, while Democratic West Virginia does not. So, again, Pennsylvania gets one for a remainder of 28,574; but there is none for Florida with a remainder of 30,436 nor Georgia with 34,360 nor Louisiana with 36,828.

The latest outcome of this scheming is the Frank Bill, which follows the same partisan principle as the Dunnell measure, but differs from it in providing for 356 members and fixing the ratio at one Representative for 173,901 inhabitants. Under this arrangement, too, there is rank partisan discrimination in the distribution of remainders. Indeed, it seems to be nothing but desire for partisan advantage that fixes the number at 356 anyway. It is the number which, after much experimenting, is considered to insure for the Republicans the largest proportional representation. It is the number, also, which will give New York the smallest possible percentage of votes in Congress and the smallest possible importance in the Electoral College. That would seem to indicate that the Republicans concede New York to be a Democratic State.

THE ILLINOIS SENATORSHIP.

N. Y. Evening Post (Ind.), Dec. 13.—The Senatorial question in Illinois seems to be settled in favor of Gen. Palmer by the discovery that a Republican member of the Legislature named McCrone, elected in the Quincy District, has not been a resident of the State during the period required by the State Constitution for eligibility. Evidence of this fact has been obtained from Wichita, Kan., where McCrone applied for a commission as notary public, taking and filing an oath that he was then a citizen of Kansas. If the Governor orders a new election to fill McCrone's vacancy, a Democrat is sure to be elected on a majority vote. McCrone was elected as the minority candidate last November, under the minority representation system which prevails in Illinois. If the Governor does not order a new election, 102 votes will be sufficient to elect the Senator. The Democrats have 101 members, and one member of the Farmers' Mutual Benefit Association has pledged himself to Gen. Palmer.

N. Y. Press (Rep.), Dec. 16.—Judge Blodgett of the United States Circuit Court at Chicago, has sent one George Adams to the penitentiary for five years for taking out fraudulent naturalization papers last fall. Adams's case is important because Representative elect Van Praag, of Chicago, is under indictment for having induced Adams and other men to commit perjury and take out fraudulent papers. Van Praag is a Democrat, and the chances are that he will go to the penitentiary instead of the Legislature, thus materially interfering with General John M. Palmer's hope of capturing the United States Senatorship. It is an awkward dilemma.

THE SHIPPING BILLS.

Bradstreet's (Financial), N. Y., Dec. 13.—A substitute for the Senate Tonnage and Subsidy Shipping Bills has been reported by the House Committee on Merchant Marine and Fisheries. The substitute provides that there shall be paid to any United States sail or steam vessel plying between the ports of the United States and foreign ports, if a steam vessel of not exceeding eleven knots speed, or if a sailing vessel, 20c. per gross register ton for each thousand miles sailed, either outward or inward; if more than eleven knots speed, 1c. additional per ton for each knot up to 30c. per ton for a speed of over twenty knots. The payments are to continue for ten years at the full rate, and thereafter for nine years at an annual reduction of one-tenth the full rate. Payments are not to be made for more than 7,000 miles sailed on any voyage, nor when the port is not more than seventy miles seaward from the boundary of the United States. No vessel is to be entitled to the benefits of the act unless its entire cargo shall be loaded at a port of the United States and discharged at one or more foreign ports, or loaded abroad and discharged here.

Harrisburg Patriot (Dem.), Dec. 13.—The House Committee on Merchant Marine and Fisheries has prepared a Bill as a substitute for the Senate Steamship Subsidy Bills. There is really very little difference between this substitute and the two Bills that passed the Senate during the last session, the final passage of which was urged by the President in his message.

Upon the terms of this Bill, one of the fast trans-Atlantic liners, of ten thousand tons burden, would receive \$18,000 for every round trip between New York and Liverpool. Counting eight trips per year, which would be a very low estimate, the amount of the subsidy received per annum by each vessel would be \$144,000. This is to continue at the same rate for ten years bringing the amount of the subsidy to \$1,440,000, an amount about sufficient to pay for the building of a steamship of that description and would, thus, practically amount to the Government making the vessel owners a present of a first-class steamship. But in addition to this the subsidy is to continue for nine years longer at a reduction of ten per cent., which on a vessel of the kind mentioned would amount to the additional sum of \$1,166,400. That is to say, under the provisions of this Bill, any man or set of men who will run a first-class steamship between New York and Liverpool for nineteen years will be paid \$2,606,400 by the United States Government for doing so. To run a line of vessels regularly would require about four steamers, so that every transportation company running vessels of this sort would receive in that time over \$10,000,000.

When a vessel had been used for nineteen years and no more subsidy could be obtained on it, it would be sold and replaced by another new one that would continue to earn these large sums for an additional nineteen years, so that the enormous expenditure would be indefinitely continued. To pay these large subsidies and put these millions into the pockets of a few men the people would be ground down with heavy taxes upon the necessities of life. In spite of these facts, this iniquitous Bill will be pushed through the House and the President has announced in advance that he is ready to sign it. The people have nothing to hope from the Republican party in this respect.

N. Y. Tribune (Rep.), Dec. 16.—The restoration of the commercial marine is a question of high national policy, appealing to the patriotic impulses of every American citizen. The prosperity of the coasting, lake and inland shipping interests is an earnest of what can be accomplished on the high seas if a large measure of protection is substituted for indifference and neglect. It must, however, be a large measure of relief in order to be effective. The commercial marine in foreign trade has reached

so low a stage of its fortunes that it can only be revived by comprehensive legislation. The Senate Bills before the House are not measures designed merely to assist the dozen or more American steamship lines now struggling for existence against foreign competition; but enlightened and well-digested projects for carrying out a national policy of the highest importance. These measures combine the principles of two systems adopted by maritime Europe for encouraging and developing its shipping interests. The Navigation Bounty Bill embodies the recent policy of France and Italy without directly putting a premium upon shipbuilding. The Ocean Mail Bill involves the current practice of Germany and England in promoting the organization of new steamship lines and opening foreign markets for exports. These measures will be alternative in their operation. The same vessel owners cannot derive benefit from both simultaneously.

Both these measures are necessary and should be enacted. The Navigation Bounty Bill will operate in a general way to revive the commercial marine, steam and sail. The Ocean Mail Bill will lead to the immediate establishment of American lines in the transatlantic service, and by promoting rapid steam communication between the United States and Brazil, the Plate countries, the West Coast of South America, Australia, China and Japan will develop the export trade to the advantage of every industrial interest in the country. Let these two measures be in operation for ten years and the prestige of the American flag on the high seas will again be restored.

The movement for restoring the efficiency of the Navy has imparted a great impulse to the shipbuilding interests. The passage of the Shipping Bills will enable the shipyards to increase their plant and to reduce the cost of iron shipbuilding as well as to improve the quality of the work. Reciprocity with Southern countries will supplement the revival of the commercial marine and promote the expansion of foreign trade. Here is a high National policy. Let Congress have the courage to adopt it, and every sincere and patriotic American will have cause for gratitude.

FOREIGN.

THE CASE OF PARNELL.

Le Temps, Paris, Nov. 21.—The uncrowned King of Ireland and the wife of Captain O'Shea declared, at first, that they would defend the suit brought against them. In conformity with the marvellous fashion of English "special pleading," their answer to the charge made was: 1st, that they were innocent; 2d, that the prosecutor had connived at their crime.

We deem it indisputable that nothing could be more odious than to allow the disgrace of a fault committed by Mr. Parnell to reflect upon the Irish cause. It is impossible for us to see how the rights of a long-oppressed nation, the political impossibility of maintaining indefinitely a state of siege in a part of a country governed by representative and free institutions, the moral necessity of choosing sooner or later between home rule pure and simple and a dictatorship pure and simple—in a word, all the arguments which have convinced Mr. Gladstone, Lord Spencer, Mr. Morley and the bulk of the Liberal party—can be affected, in any manner, by the errors of Mr. Parnell's private life.

Has no English statesman similarly sinned? Yet the situation of Mr. Parnell is very delicate. The Liberal party is the party of principles. It takes the moral law seriously. It did not hesitate to crush the career of a statesman eminent in its ranks for a like fault. Nevertheless, it is Nationalist Ireland which is responsible for its chief. It is for it, for the patriotic prelates who have so nobly espoused the cause of their country and accepted the lead of a Protestant chief, for the parochial clergy, for the valiant fighters who have so loyally followed Mr. Parnell, to decide whether he ought or ought not, to be deposed. Whatever

they may resolve on, the mouth of England, which did not break Nelson on account of the scandals of the Bay of Naples, will be shut, if Ireland follows the advice of President Lincoln, and does not swap horses while crossing a stream.

L'Indépendance Belge, Brussels, Nov. 28.—Mr. Gladstone's action in regard to Mr. Parnell was not inspired by any puritanical prejudices, but by a clear-sighted statesmanship, which recognized the existence of such prejudices among the English masses, and saw that if Mr. Parnell remained the leader of the Irish party the cause of that party would be ruined. It ought not to take a moment for the Irish party to choose between the two men, since Mr. Gladstone represents at the same time pure political glory and the most sacred interests of Ireland, while Mr. Parnell, if he persists in holding on to his place of leader, will represent nothing but his personal egotism and ambition, ready to sacrifice for his own ends the dearest interests of his country. At the same time we believe that in the not distant future the Conservative party, which has brought about this deplorable situation by its partisan outcry about "a private scandal," will blush at its own work.

Il Diritto, Rome, Nov. 28.—The English have set us and all the world a good example, in demanding the retirement of Mr. Parnell from the chieftainship of the Irish Nationalists, as a condition of the Liberal party continuing to support the Nationalist cause. Persons who have done such disgraceful things as Parnell, should be considered politically dead and give way for others. The man who has caused a scandal hurtful to morality cannot fail to injure any cause he espouses, and at all events ought not to be allowed a leading place in the councils of the supporters of that cause. No man can possibly be so absolutely necessary to a party as to make it politic for the party to shut its eyes to his immoralities, though these affect only his private life. Men pass away, nations and parties remain. The English people, in the person of their pure and respected representative, Mr. Gladstone, has passed sentence justly in favoring morality and opposing political opportunism.

UNFIT TO LEAD A CATHOLIC PEOPLE.

The Tablet, London, Dec. 6.—The Bishops of Ireland unanimously declare that they cannot regard Mr. Parnell in any other light "than as a man convicted of one of the gravest offenses known to religion and society, aggravated as it is in this case by almost every circumstance that could possibly attach to it, so as to give to it a scandalous preëminence in guilt and shame." In declaring Mr. Parnell unfit to be the leader of a Catholic people, the Bishops do not base their judgment on a poor plea of policy or expediency, but "simply and solely on the facts and circumstances revealed in the London Divorce Court." These courageous and unflinching words will not soon be forgotten, and shall serve hereafter to remind men that in the Catholic Church there cannot be either truce or compromise with evil. Let them stand on record also for the instruction and the permanent rebuke of those who have been so rash as to accuse the Irish Hierarchy of subordinating the interests of religion to those of politics. The tide of popular passion has never been higher in Ireland than now, and for the masses of his followers here, and beyond the Atlantic, the prestige of Mr. Parnell is still unbroken; but above the storm is heard the stilling voice of the Bishops, in words unhesitating and final.

TOUCHINGLY DEVOTED, BUT NOT TO BE TRUSTED.

Detroit Tribune, Dec. 11.—There is something pathetic in the fond, but foolish devotion of the Irish people to their trusted leader. It is as difficult not to be touched by it as it is to respect it; just as one cannot but pity the motherly, but unwise love that spoils the child and lays up both for mother and offspring

future days of misery, wretchedness and remorse.

Every shout for Parnell, every cheer for his paramour, every demonstration of loyalty and affection toward an unworthy and discarded leader, is hardening the hearts of the Scotch and English people, strengthening their belief in the unfitness of the Irish for self-government and confirming their reluctance to grant such a passionate, uncontrollable, reckless race the boon of Home Rule that they are so loudly demanding. One day of Parnell parade and Parnell idolatry will call for years of expiation and a long recovery of the confidence they had at last aroused in the breasts of the English people.

Thousands of their former friends and allies in England are saying, "We can to-day no more trust the race that shows so little sense in politics than we could ten years ago. We might as well give up trying. They can learn nothing; they throw recklessly away their painfully garnered experience and trample down their ripening harvest of years' of patience, labor and self-restraint." They will begin to look in despair upon them as the friends of a victim to drink at last look upon him and give him up as lost. Unhappy people! Unhappy race! Possessed of an evil genius that is its own tantalizer; thrusting away with its own hand the food from its craving palate and the drink from its parched lips!

THE DEATH-KNELL OF HOME RULE.

London Times, Dec. 5.—We have always felt that there was an irreconcilable element in Ireland which was certain to turn any Home Rule scheme to its own purposes, and that its ascendancy was almost insured, partly by the influence of the Irish-American organizations, and partly by what Mr. Sexton, in a moment of candor, described as the permanent relation of Ireland towards Great Britain, "the unchangeable passion of hate." Mr. Parnell in his new attitude, becomes the representative of these feelings, and it is this that makes him so formidable to those who thought they could get rid of him by a majority vote. His renunciation of the Gladstonian alliance, however discreditable inspired by personal motives, restores to him his old popularity among the Irish-American Extremists, and re-establishes his authority over "the machine" of the League in Ireland. It is from the Irish-American Extremists, as we know, that the finances of the League and the Parliamentary party have been mainly drawn, and while some of the more respectable will probably cease to contribute at all, the desperadoes will put their money on Mr. Parnell. Moreover, the League in Ireland is largely officered by the advanced Nationalists or Crypto-Fenians, who are delighted at the breach with the Gladstonians, and would assuredly have striven to bring it about whether Mr. Parnell had broken with his illustrious ally or not. But these forces are immensely strengthened by the superstitious cult of Mr. Parnell's name which has been propagated for years in Ireland and among the American-Irish by the very men now laboring to drive him out of public life, and which has been adopted in this country by the Separatists with the unreasoning credulity of perverts. Mr. Parnell knows how to play on these responsive strings. Not only has Mr. Gladstone no Irish leader to make a bargain with and no Irish majority to take a pledge from, whatever that might be worth, but he must see that, while he has been laboriously striving to minimize Home Rule so as to conciliate English opinion, the Irish representatives—anti-Parnellites as well as Parnellites—have come to the conclusion that the Bill of 1886, instead of going too far, did not go far enough.

The Scotsman, Edinburgh, Dec. 6.—It is of the utmost importance that this point should be kept in mind by the electors of Great Britain: They are asked to take up the policy of Home Rule and give to Mr. Gladstone support that he may carry it through. What is it that

they are to support? It is the cause of men who have no belief in morality as an influence in political action, and who have shown their readiness to accept as leader a man stained with dishonor, so long as he appeared to be acceptable to his Gladstonian allies. Mr. Gladstone has, to his honor, repudiated Parnell. He could not have done less, having regard to his personal character. But is he to go on working with the men who did not repudiate Parnell, but supported him so long as the ex-Premier was silent? Are these condoners of Parnell's guilt fit companions for honest British people? Can their cause be better than they are? They are acting from no admiration of the truth, loyalty and honor, but because they believe they may gain some tactical advantage. Everybody admits that to give Ireland into the hands of men who are bent upon bringing about separation would be traitorous and fatal to the interests of the Empire. The question must be pressed home; and there is but one answer possible. Home Rule for Ireland in the Gladstonian sense is dead. The Gladstonian party which has fettered Parnell and fettered its friends is discredited among all honest men, and Mr. Gladstone's latest and most honorable act of repudiation of the Nationalist leader cannot extricate himself and his friends from the slough into which they had willingly plunged themselves.

N. Y. Herald's London Edition, Dec. 16.—The Bassetlaw (Nottinghamshire) election was a staggering blow to the Gladstonians. They scarcely expected to win, but to lose by a larger majority than eighty-five is a severe disappointment. The cause was solely the liberal abstentions from the poll. Recent events have increased the number of Gladstonians who positively refuse to vote for anything called Home Rule.

KEEP YOUR TEMPER.

Irish World, N. Y., Dec. 13.—To say that Irish affairs are in a bad way goes without saying. We are admonished, however, not to be overcome by evil but to overcome evil with good. Union has given place to faction, and with faction comes bitterness. Against the spread of this poison we should guard ourselves. The men on both sides of the dividing line are patriotic Irishmen. They differ now on a serious question—on a question that is most unwelcome to them and that never would have been raised had it been left with them; and as patriotic Irishmen they are not able honestly to give the one answer or to take the same side. But Ireland needs them all, and Ireland will have them all united again, and that before long. Let us all, then, each man for himself, hold to our opinions in good temper. Let us eliminate bitterness. Let us indulge in no epithet or vituperation. On the whole, it were better to do a little more quiet thinking and a little less loud talking. What is the use of advancing an opinion, no matter how eloquently or vigorously expressed, unless it is based on the facts? And in order for us to be able to see the facts, as they really are in themselves and not as prejudice would distort them, Reason must dominate and Passion must be held in subjection. With this principle governing them, Irishmen, we are sure, will draw closer together and be soon reunited for Ireland on a good understanding.

SURSUM CORDA.

The Labour World (Michael Davitt), London, Dec. 6.—To the Irish people we say, "Sursum corda." There is no cause for despondency or despair. A better and kindlier feeling than that which broke forth a fortnight ago in Great Britain, is being evoked by the spectacle of the Irish nation standing sad and sorrowful over what threatened to be the grave of its most cherished hopes. The principle of Home Rule remains intact and unassailable.

Numbers of the Irish people at home, and in America, may, for a time, appear to take Mr. Parnell's side in this unhappy situation. He has left no stone unturned to influence their opinion. The passions and antipathies which

he and the other Irish leaders have labored for years to allay in Irish minds and memories are appealed to now and evoked by him for his personal ends. Our people are impulsive, and he knows it. The wrongs and sufferings of centuries have left deep scars upon the national mind—scars which were being rapidly healed by the application of English sympathy and the express determination of the British people to atone for the crimes committed in their name in the past against the people of Ireland. Mr. Parnell, and those who are following in his desperate enterprise, are reopening those wounds and pouring into them the poison of racial antipathy and distrust. It is no wonder, then, that by such discreditable means a feeling has been evoked in the popular mind of Ireland which is favorable to Mr. Parnell. But we are convinced it will only have a brief existence. The sober senses of the Irish people, at home and abroad, will soon reassert their supremacy over this temporary aberration. When that day comes patriotism will triumph over Parnellism, and the cause of Ireland will safely emerge from all danger.

A DISCUSSION WITH STICKS.

Cable Dispatch, Dublin, Dec. 16.—The troubles between the Parnellites and the McCarthyites resulted in a free fight at Ballynakill to-day. A meeting was held there in the interests of Mr. Scully, the Parnellite candidate. Mr. Parnell was one of the speakers, and when he made his appearance he was vociferously cheered by his supporters. While this meeting was being held another one in the interest of Sir John Pope Hennessy, the McCarthyites' nominee, was taking place a short distance away, at which addresses were made by Mr. Davitt and Dr. Tanner. Angry speeches were made on both sides, and the passions of the audiences were roused to the highest pitch by the language used by the speakers. Finally the Parnellites made an attack upon the opposition meeting. The McCarthyites made a spirited defense, led by Mr. Davitt, Dr. Tanner and a number of priests who were at the meeting. In the mêlée that followed many persons on both sides were injured. Among those who were hurt was Mr. Davitt, who received a severe wound on the head at the hands of one of the Parnellites. The attack of the Parnellites was finally repelled.

CAUSTIC ARGUMENTS.

At Castle Comer Messrs. Davitt and Tanner addressed an open-air assemblage, dilating upon the incidents at Ballynakill, and asserting that Parnell brought a hired mob there to attack them. Just then the carriages containing the Parnellites passed the crowd, which hooted and pelted them with mud and stones.

Several bags filled with lime were thrown at them. Mr. Harrington's shoulders were covered with lime, and a mass of lime struck Mr. Parnell, full in the face, completely blinding him.

Mr. Parnell's eyes, which were closed, pained him intensely. He was soon obliged to stop his carriage, which he left, and entered a laborer's cabin in a fainting condition. A local doctor attended him. The physician finally advised Mr. Parnell to drive immediately to Kilkenny. So the latter re-entered his carriage and proceeded on his journey. But the pain again became so intense that a second halt was made, this time at a roadside public house, where the doctor made further efforts to relieve the terrible pain which Mr. Parnell was suffering.

The doctor was able at this point to procure a quantity of castor oil, which he poured freely into Mr. Parnell's eyes.

"DON'T LET ME LOSE MY SIGHT!"

The doctor apologized to Mr. Parnell for causing him so much pain, but said it was unavoidable. Mr. Parnell replied, "Never mind the pain. Do your best. Don't let me lose my sight." The doctor poured more oil into Mr. Parnell's eyes, and said he "hoped that the case wasn't as bad as that."

Finding that he was unable to remove all the

lime, the doctor urged Mr. Parnell to drive with all speed to the town, and this was done. Arriving at the Victoria hotel Mr. Parnell had to be led from the wagon to his room. He reclined in an arm-chair, apparently sightless, and suffering the most intense agony. He still remains in the hands of his doctors. Surgeon Hackett, who attended Mr. Parnell along the road, stated at a late hour to-night that all the lime had been removed, but that the patient was still suffering intensely. He added that he did not anticipate, from present appearances, permanent injury to Mr. Parnell's sight.

FINANCIAL.

CONGRESS AND THE FINANCIAL SITUATION.

Bradstreet's, N. Y., Dec. 13.—The existing financial situation, and the probabilities of legislation by Congress intended to relieve it, are just at present engaging the attention of thoughtful public men. A caucus of a majority of the Senate has been considering the situation, and has appointed a committee to act with the Senate Finance Committee in devising some means for the relief of the present stringency. The President, it is said, has in preparation a special message recommending financial legislation, and Secretary Windom has been working on a special report on the subject, which may accompany the message. Meanwhile propositions of all kinds are brought forward in great numbers. The free coinage men are very active in their efforts to promote the success of their project, and have introduced a number of measures dealing with the matter. The National Executive Silver Committee has adopted an address to Congress, in which it asks for an increased coinage of silver. The Farmers' Alliance has included in its platform, demands for a Free Coinage Bill and for the doubling of the existing circulation. Senator Sherman has reintroduced his measure, reducing the amount of bonds required to be held by national banks, authorizing the banks to issue circulating notes to the par value of the bonds deposited, and providing that whenever the circulating notes of national banks shall be less than \$180,000,000 the Secretary of the Treasury shall issue United States notes to an amount equal to the retirement of national bank notes below that sum.

THE SENATORIAL CAUCUS.

N. Y. Evening Post (Ind.), Dec. 16.—The Republican Senate caucus on Monday evening did not reach any definite conclusion respecting the financial measure, to be adopted, but did nevertheless indicate the drift of sentiment in the party. Free coinage of silver was voted down by 30 to 13. This is not absolutely conclusive of the action of the Senate, but it probably settles that question for the present Congress. The project for buying all the silver in the market and issuing legal-tender notes on the basis of the same was considered, but not adopted. According to the reports in the newspapers, the consideration of this branch of the subject was postponed. On the other hand, the coinage into standard dollars of the surplus silver now in the Treasury (the trade dollars and the subsidiary coins) was apparently agreed to. This feature of the Bill is nugatory, since it adds nothing to the disbursements of the Government. It makes available a dead capital of about twenty-five millions. This sum can be paid out in the form of certificates, but since the whole financial question hinges on gold payments at the Treasury, the promised relief is more apparent than real. The Secretary can take his idle silver and issue legal-tender notes against it on condition of redeeming the notes in gold. But Congress could authorize him to issue the notes on the same conditions without any silver at all. It appears that Mr. Windom's interconvertible-bond scheme did not meet with favor, and that Mr. Sherman's new Legal-Tender Bill was not agreed to in the shape in which he presented it, but it may come up again. A new international monetary con-

ference was talked of and strongly favored, but that also goes over till the next meeting of the conference on Wednesday evening.

The net result, then, is a check to the silver craze. Apparently the idea has found lodgment in Washington that it is not a lack of currency that afflicts the country, but a want of confidence in its goodness, and that confidence is not to be restored by adding more of the thing that has caused thirty-one millions of gold to disappear since the 1st of August. It is quite certain now that a Free Coinage Bill will meet many great obstacles, and will not pass Congress without a rousing debate and an exposure of all its enormities and dangers. The plan now on foot for another international monetary conference will serve as well as anything to postpone final action.

SECRETARY WINDOM'S BOND SCHEME.

N. Y. Commercial Advertiser (Ind.), Dec. 16.—Secretary Windom's elastic, self-regulating, interconvertible 2 per cent. bond scheme was rejected yesterday by the caucus of Republican Senators.

The plan in brief was this: Two per cent. bonds should be issued (to the amount of say \$300,000,000), which any holder might at any time deposit with the Treasury, and receive Treasury notes therefor. While the bonds were in the Treasury, however, no interest was to be paid on them. Nothing surely could be safer or more nicely balanced. The notes would be amply secured by the bonds. There would be no class legislation, since the bonds would be public bonds and not railroad bonds or farm mortgages. There would be no favoritism to the National banks, since any individual who held these bonds—no matter in how small an amount—might deposit them and receive currency for them. The elasticity of the plan was such that the bonds would be sure to be deposited when the rates of interest were high and more money was needed. They would be taken out of pawn as soon as the rate of interest fell, and less money was needed. The Government would gain, since it would pay no interest on the bonds which it held as security for the currency issued.

There was, however, one objection to this remarkably meritorious measure which completely devitalized it. There is absolutely no motive for the purchase of such bonds by the community. If the bonds were purchased, all the good results anticipated by Secretary Windom would take place. But certainly no one would give one thousand dollars in coin for \$1,000 in 2 per cents in order to deposit them as security for \$1,000 in notes. He might as well keep his first \$1,000. If one-half of one per cent. interest were to be paid to the owner where the bonds were on deposit it would be profitable for him to buy them, but as it is there is no profit. As an investment security when more money is not needed, the rate of interest is probably too low to attract purchasers. In other words, the measure, while absolutely harmless, has the harmlessness of a still-born child. It is doubtful if it has friends enough to guarantee it a public funeral.

N. Y. Evening Post (Ind.), Dec. 16.—Secretary Windom's interconvertible bond scheme has no merits at all beyond that of affording a safe investment for small capitalists and savings depositors. It is probable that a good deal of money would be put into United States bonds at 2 per cent. interest by persons who have a distrust of banks, or who have no banks conveniently near to them. It is quite certain that the money once so invested would stay there. A stringent market would not bring the money out, because the owners of it would consider the Government the safest of all depositories. Whether the money received for the 2 per cents. could be used economically in purchasing and retiring the 4 per cents. is doubtful, since the latter have a definite time to run, while the former would presumably be redeemable at the pleasure of the United States. The country is not prepared for a permanent debt for

any purpose. Nor would a debt extending beyond the maturity of the present 4 per cents. meet with much favor.

THE CHRISTMAS FUND.

Philadelphia Ledger, Dec. 15.—The money market will probably get substantial relief within the next few days by the return to circulation of some millions of dollars now stored up in stockings and home savings banks waiting for the Christmas holidays. How much this may amount to can only be guessed, but it is a very considerable sum. The money is temporarily, but absolutely, withdrawn from circulation in gradually increasing amounts every year until a few days before Christmas, when the home savings banks and pocket-books are suddenly emptied. The writer knows several families whose accumulations of this kind exceed a week's income. If anything like this should be the average, the total for the twelve million families in the country would be enormous. Some of it has already been spent, but the great bulk of the holiday savings are kept from circulation until about ten days before Christmas. The money market ought to be easier after this week.

ACTION OF RAILROAD PRESIDENTS.

N. Y. Times, Dec. 16.—The railroad Presidents propose a new association, with an advisory board consisting of the President and one Director of each company, which shall have power "to establish and maintain uniform rates between competitive points, and decide all questions of common interest between the members of the association." This advisory board is the pivot of the Presidents' plan for preventing rate wars in the West hereafter. The new association is likely to encounter the same old difficulty. To be effective, it must bring in all the competing lines, and that is not assured. Then it must find some means of enforcing the decisions of the advisory board upon all the members of the association. It may be assumed that the President of every company being a member of the board, each will be able to see that its decrees are carried out by his company, and so they will be executed by all. But suppose some President does not join in a decision and regards it as unfair to his company, what power will there be to compel a strict and faithful compliance? The great difficulty with these associations is that there is no power or authority standing apart from the members and having the same relation to one as to another. It is to be hoped that a mere voluntary agreement and the obligations of honor will be sufficient to bind these competing corporations to an equal regard for the interests of each other, but it implies a virtue which railroad management in the West has as yet shown no sign of developing.

New York Sun, Dec. 16.—The gentlemen who control the Western railroads met yesterday at the house of Mr. J. Pierpont Morgan, in this city, and decided to adopt the methods and principles of railroad management for which *The Sun* has so persistently and untiringly contended during the last two years.

This means that our railroads will be devoted to the public service on conditions of probity and common sense; that business principles will take the place of personal motives and private aims, and that stability of values will be reestablished where only reckless depreciation and injurious insecurity have prevailed.

We have expressed our conviction that the railroads of this country can never return to the high tariffs and phenomenal profits of the past, and, as we have pointed out, that belief is shared by every competent railroad manager. But it is equally certain that with honest, capable, and economical management, they can make an adequate return to their owners, a larger return in proportion to the entire capital represented than is yielded by the railroads of any other country. To effect this they must be shorn of their practices and their extravagances, and be reduced to practical and

scientific principles of administration. Under such conditions they will readily prove to be what we have always held that they are, and that is, the finest properties ever created by human industry and enterprise. They have not fathomed a tithe of the resources of their several territories, and with all their development and rapid ratio of growth they have not kept pace relatively with the increase in the population and in material wealth.

The Sun congratulates the public, the railroad fraternity, and the owners of railroad properties upon the transformation scene enacted yesterday. To the country at large inestimable benefits will accrue from it, and we shall not soon again see great public interests in like jeopardy from any like cause.

A TRANS-ATLANTIC VIEW.

The Bullionist, London, Dec. 6.—No real improvement can be reported, either commercially or financially. Money is cheaper it is true, the bank rate having been lowered from 6 to 5 per cent., but in other respects the outlook is obscure, and a feeling of extreme uncertainty distinguishes the course of business. On the Stock Exchange there is next to nothing doing, and markets are a delusion and a snare. The one sore point is the unsatisfactory and unhealthy state of Argentine finance, and in this connection the measures of relief taken by the committee appointed to investigate, and if possible remedy the position of affairs, have proved so far unsuccessful. Both the German and French representatives have retired, and the plan of reorganization as formulated by the remaining members of the committee does not commend itself to public favor. It is one thing to put Baring Brothers on their feet, and another to raise something like four millions to place Argentine credit on a sound footing. Prices began the week fairly well, but without that hopeful bearing and force of returning confidence which marked the course of the markets during the preceding week. The finish is dull and heavy, with the prospect of still lower values next week. As regards home railway stocks, it must, of course, be remembered that prices have had a considerable fall from the best, and that one or two leading stocks, notably Brighton deferred, figure as unusually cheap. Much the same reasoning may be said to be applicable to Yankee rails, all of which are much below the average of many years. Still just now it is not so much intrinsic value as the halo of uncertainty which encircles the position of affairs in the River Plate, and until broad daylight is seen ahead, we may, perhaps, look for unsettled markets.

When the American Silver Bill was under discussion in Congress, we pointed out that one of the first effects of its becoming law would be the export of gold from the United States. This is exactly what is happening. Our influential contemporary, the *Financial Chronicle*, complains that the gold exports, which some bankers regard as probable, will be unfortunate now; and if begun the exports ought not to be allowed to continue in the present low condition of bank reserves, as they would quickly depress the markets for cotton, breadstuffs, and other products.

"WALL STREET."

Frank Leslie's Illustrated Newspaper, N. Y., Dec. 20.—Wall Street does not mean the Stock Exchange, it does not mean a parcel of speculators or gamblers. Wall Street has come to mean, in this country, the financial system—or, rather, the financial strength—of the nation as concentrated in the business stability of the greatest city of the Union. This is the great money-lending centre of the United States. To speak at a time of financial stress against offering relief to Wall Street is to speak without understanding and without justice. Wall Street never asks relief. The business interests of the community, when a financial panic impends, not only ask, but demand and must have, relief. Wall Street can take care of itself, if by Wall Street is meant the rich men who control corporations, who own railroad

stocks and bonds, who hold in their hands loanable funds in the largest amounts, the banks, the bankers, the investor, and the speculator. "The relief of Wall Street" is a misnomer. It is the relief of the business man, the merchant, the country banker, the farmer, the working-man, that is sought when the banks of New York find themselves overburdened and ready to lend no more. At such a time, relief to them means relief to the country. We have just passed through the shadow of a panic. Hundreds of strong and wealthy business establishments and thousands of weaker ones trembled as they realized that the ordinary currents of banking business were being stopped, and that there was a paralysis in the money market, a congestion in business and in trade, a hesitation to lend, a difficulty in borrowing, and an impulse on all sides to withdraw loanable funds from the debtor class.

We say it truthfully, and with the knowledge of the situation that every observant man possesses, that nothing but the prompt, generous and thoughtful action of Wall Street, or in other words, the banking community of this city, acting through its clearing house, the great nerve-centre of our financial system, prevented one of the most calamitous panics this country has ever witnessed.

MISCELLANEOUS.

INTERNATIONAL COPYRIGHT.

The Voice, N. Y., Dec. 18.—International Copyright hangs fire in the Senate. Senator Call brings out the well-worn objection that it will make books dearer than now. There are two sides to this question of price. Books are a peculiar class of merchandise in this respect, that the cost-price of each book decreases in an exceptionally rapid ratio with the increase in the size of the edition issued. A book which, on an edition of 1,000 would cost sixty cents to make and as much more to market, would on an edition of 10,000 cost about thirty-three cents to make and perhaps six cents more to market. Here then is the point. If a publisher feels reasonably sure of a market which will absorb 10,000 copies of a book, he can afford to make the price much lower (lower far, proportionately, than is the case in other lines of trade) than if the market is not likely to absorb more than 1,000 copies. Give the American publisher not only America but England, Canada, France and Germany for his market and he can afford to publish American books at far lower rates than when he is shut up, by lack of international copyright, to the one country for his market. Of course it works the same way with the foreign publisher. Every enlargement of his market increases the size of his editions, and decreases the cost of his books. *The cheapest books in the world are published in France, Germany, England and the other countries among whom the Bern Convention Copyright Treaty prevails.* In every way we believe America is to gain from the Bill. If the Senate can be spurred to act at all on it, it will act favorably.

DEATH OF GENERAL TERRY.

N. Y. Tribune, Dec. 17.—The retirement of Major-General Terry nearly three years ago inflicted a severe loss upon the military service of the United States, but his final release from the grasp of a painful malady is not to be deplored. Few soldiers have better earned their discharge. In the service and out of it he will long be remembered with admiration and gratitude. Bred a lawyer, he left a profession in which ample rewards were apparently within his reach to fight for his country. Thousands of others did the same, but he was one of the few who found their real vocation in the military life. Doubtless his most conspicuous service was in the capture of Fort Fisher, but his reputation was not built upon a single brilliant exploit. His services were progressively valuable. He disclosed a genuine aptitude for the profession of arms in the early days of the war, which opportunity rapidly developed.

Index of Periodical Literature.

AMERICAN AND ENGLISH.

EDUCATION, LITERATURE AND ART.

- Book Fires, Our Last. J. A. Farrer. *Gentleman's Mag.*, Dec., 12 pp. Traces the decline of the old English custom of causing objectionable books to be burned by the common hangman.
- Children, Observations on the Study of. Prof. H. K. Wolfe, Ph.D. *Education*, Dec., 6 pp. Experimental demonstration that children have a much larger vocabulary of color terms than they can use with any degree of accuracy, and recommends teachers to test the sensations of sight, hearing and touch.
- Children, Classification of. School Reports II. Francis Warner, M.D. *Education*, Dec., 8 pp. Any suitable classification must be based upon the intelligence, the attainments, and the physical development and brain power of the children. Gives suggestions for testing these.
- Elgin Marbles, Give back the. Frederick Harrison. *XIX. Cent.*, Dec., 7 pp. Combats every plea for retaining the marbles in England.
- George Eliot and her Neighborhood. George Morley. *Gentleman's Mag.*, Dec., 12 pp. A study of the people among whom George Eliot lived and wrote.
- Greece, Study of. Maud Burnside. *Education*, Dec., 6 pp. Describes the Greeks of the period of the Dorian migration, the Delphic Oracle and the state of society during the Legendary Period.
- Greek Poets (The) and the Flowers. Prof. A. C. Syford. *Education*, Dec., 4 pp. Shows that not only Theocritus, Bion and Moschus who are generally recognized as Flower Poets, but that the Greek poets generally, both great and small, afford evidences of an appreciation of flowers.
- Groach, The: A Legend of Brittany. C. S. Boswell. *Gentleman's Mag.*, Dec., 16 pp. Analyzes the Breton Legend and finds that it has elements common to the folk tales not of Celt and Teuton only, but also of Greeks, Hindus and Persians, and even of the savages of America and New Zealand.
- Lavoisier. T. E. Thorpe. *Contemp. Rev.*, Dec., 15 pp. A eulogistic sketch.
- Nostradamus. C. A. Ward. *Gentleman's Mag.*, Dec., 14 pp. A review of Michael Nostradamus and his Quatrains, by a writer who is evidently strongly imbued with a conviction of Nostradamus's prophetic powers.
- Noticeable Books. *XIX. Cent.*, Dec., 24 pp. T. E. Kebbel discusses Mr. Froude's Lord Beaconsfield; Lord Acton, The Life of Lord Houghton. R. E. Prothero, Mr. Hare's "France;" R. H. Hutton, On Right and Wrong, Rev. Dr. Jessopp, The Dictionary of National Biography.
- School Superintendence in cities. Dr. E. E. White. *Education*, Dec., 9 pp. Describes the needed reform in our system as the differentiation of the department of school supervision, and its organization, with well-defined functions and powers, and the adding of responsibility to the duties of superintendents.
- Words, The Deprivation of. George L. Apperson. *Gentleman's Mag.*, Dec., 6 pp. Affords illustrations of how the loose habit of colloquially twisting and misapplying words result in the looser and depraved meaning ousting the original and correct meaning out of use.

POLITICAL.

- England, The Trade League Against. L. J. Jennings. *XIX. Cent.*, Dec., 13 pp. Takes the view that the McKinley Bill and the Customs Legislation Act, will damage England and benefit the United States.
- Lessons of 1890. Henry J. Phillpott. *Overland Monthly*, Dec., 5 pp. Should teach us that the hopes of permanent control of the government by any party are groundless. That the people have no faith in the professions of either party.
- Our Institutions, Shall we Americanize them? Rt. Hon. Joseph Chamberlain, M.P. *XIX. Cent.*, Dec. Discusses the growth of obstruction in the House of Commons, and suggests remedial measures.
- Parliament, In Peril from. (Concluded.) Rt. Hon. Earl Grey. *XIX. Cent.*, Dec., 19 pp. Argues that the unfitness of the House of Commons for its onerous duties will sooner or later result in national calamity.

RELIGIOUS.

- Agnosticism, Dr. Abbott's Way Out of. Prof. Josiah Royce. *International Jour. of Ethics*, Oct.-Dec., 16 pp. Assails the learned Doctor vigorously.
- Herd of Swine, The Keepers of the. T. H. Huxley. *XIX. Cent.*, Dec., 13 pp. Treats Gladstone's arguments with contemptuous, biting sarcasm.
- Religions, The Two. Francis Pouer Cobbe. *Contemp. Rev.*, Dec., 10 pp. Discriminates between them as the worship, severally, of Power and Goodness.

SOCIOLOGICAL.

- Darkest England (In) and the Way Out. Francis Peck. *Contemp. Rev.*, Dec., 12 pp. A thoughtful Review of General Booth's proposed measures.
- Harem, Life in the. Adalet. *XIX. Cent.*, Dec., 8 pp. Describes the Harem system, but is of opinion that efforts for the abolition of Circassian Slavery, coming from without, will do more harm than good.
- Idealism and the Masses. R. B. Cunningham Graham. *XIX. Cent.*, Dec., 5 pp. In all ages the Ideal of the poor has been Good Works; of the rich, Faith.
- Land Tenure, The Ethics of. Prof. J. B. Clark. *International Jour. of Ethics*, Oct.-Dec., 17 pp. Suggests that if a single one of our States were to appropriate land values, it would at least afford a valuable object-lesson for the people of forty-three others.
- Russian Secret State Trial (A). I. Lopatine's Career. Adolphe Smith. *Contemp. Rev.*, Dec., 14 pp. Written in sympathy with Lopatine.
- State Socialism and Popular Right. John Rae. *Contemp. Rev.*, Dec., 15 pp. Recognizes the right to labor as a just claim, and discusses the duty of the State in respect of its interfering to protect the weak against the strong.
- Taxation, Imperial and Local. What might have been, or might be, done. III. T. H. Farrer. *Contemp. Rev.*, Dec., 24 pp. Discusses the Government Budget, the sources of Revenue out of which present local resources may properly be assisted.
- Wealth, Irresponsible. (1) His Eminence Cardinal Manning. (2) Rev. Dr. Hermann Adler (*Chief Rabbi*). (3) Rev. Price Hughes. *XIX. Cent.*, Dec. Mr. Gladstone's appeal, based on Mr. Carnegie's Gospel of Wealth, is discussed by the above distinguished contributors.
- Women as Public Servants. Louisa Twining. *XIX. Cent.*, Dec., 8 pp. Insists upon the importance of trained ladies in the upper administrative appointments of the larger unions, asylums, etc.
- Women, The Industries which Civilization has taken from. Laura C. Holway. *Drake's Mag.*, Dec., 2 pp. The brewing and baking and candle-making and spinning and weaving and a host of industries in which only women engaged a century ago, are now performed by men and machinery; women are, consequently, compelled to crowd into the most poorly paid places.
- Women's Suffrage, On Some Economic Aspects of. R. B. Haldane, Q. C., M. P. *Contemp. Rev.*, Dec., 9 pp. Thinks it would tend to the formation of an *esprit de corps*, and lead to the establishment of unions, and the spirit of independence which comes with consciousness of power.

SCIENTIFIC.

- Archæology, The Latest Results of Oriental. A. H. Sayce. *Contemp. Rev.*, Dec., 6 pp. Tend to confirm Dr. Glaser's view of the great antiquity of the Minæan Kingdom, which preceded the Sabeian Monarchy; and support the view that its alphabet is the parent of all the Semitic alphabets.
- Philosophy, A Service of Ethics to. Wm. M. Salter. *International Jour. of Ethics*, Oct.-Dec., 6 pp. Suggests that the laws of the material universe may find their *raison d'être* outside themselves, may exist in fact for moral ends.
- Strife, The Morality of. Prof. Henry Sedgwick. *International Jour. of Ethics*, Oct.-Dec., 15 pp. Contends that fighting for its rights is a right of nations. That arbitration is inadmissible in grave cases. That every nation must be a judge in its own cause. But that the morality of its strife depends on its being a just judge.
- Voice Production, The Breathing Movements in Relation to. G. Hudson Makuen, M. D. *Education*, Dec., 9 pp. Gives reasons in support of the view that the abdominal method is neither the natural method, nor the method best suited to singing.

UNCLASSIFIED.

- Birds. Herbert Maxwell. *XIX. Cent.*, Dec., 13 pp. A chapter on British birds; pleading for bird protection.
- Borneo and Labuan. T. J. B. *Overland Monthly*, Dec., 3 pp. Description of the Rajah Brooke settlement.
- Californian History, Fremont's Place in. II. William B. Farwell. *Overland Monthly*, Dec., 18 pp. Contends that Fremont's place in Californian history is that of the master spirit of the conquest, and that his course of action was practically authorized and demanded by the government.
- Common Law, The Origins of the. Frederick Pollock. *Contemp. Rev.*, Dec., 14 pp. Attributes the origin of English common law to a stock of Teutonic customs with some additions of matter and form from Rome.
- Conquest, Reminiscences of the. John Bidwell. *Overland Monthly*, Dec., 13 pp. Written many years ago for Dr. S. H. Willey, as a commentary upon Henry L. Ford's account.
- Ethical Fellowship, The Freedom of. Felix Adler, Ph.D. *International Jour. of Ethics*, Oct.-Dec., 14 pp. Can only be secured by permitting conflicting theories of philosophy and ethics to vindicate their claims in our Universities.
- Ethical Society (An), The Communication of Moral Ideas as a Function of. Bernard Bosanquet, M.A. *International Jour. of Ethics*, Oct.-Dec., 19 pp. Dwells upon the important distinction between moral ideas and ideas about morality. The former can be awakened to consciousness in but not communicated to us.
- Ethics, The Law of Relativity in. Prof. Harald Höfding. *International Jour. of Ethics*, Oct.-Dec., 32 pp. Maintains that the fundamental law of knowledge—the law of relativity—applies also in the sphere of ethics.
- Stanley (Mr.) and the Rear Column. What should the Verdict be? *Contemp. Rev.*, Dec., 11 pp. Concludes that we must know all the facts as to Mr. Stanley's liberty of action in the selection of his officers, before we can decide on the measure of his responsibility.
- Tobacco, A Whiff of. Philip Kent. *Gentleman's Mag.*, Dec., 7 pp. A chatty and instructive article about tobacco and tobacco legislation. Blast and Counterblast. And concludes that like Rousseau's black coffee it is a very slow poison.

FRENCH.

FICTION.

- Ame (L') de Pierre. Georges Ohnet. *La Lecture*, Paris, Nov. 25, pp. 31. Second instalment of a serial, "Peter's Soul."
- Diamants (Les), de la Couronne. Charles Monselet. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 9. First part of a serial story, "The Crown Diamonds."
- Fifre Rouge (Le). Paul Arène. *La Lecture*, Paris, Nov. 25, pp. 4. Short story, "The Red Fifer."
- Fugitifs (Les). Hugues Le Roux. *La Lecture*, Paris, Nov. 25, pp. 4. Short story, "The Fugitives."
- Inondation (L'). Emile Zola. *La Lecture*, Paris, Nov. 25, pp. 11. Conclusion of a serial story, "The Inundation."
- Madame Bovary. Gustave Flaubert. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 21. Continuation of a serial story.
- Monsieur Legrimaudet. Souvenir de Noël. Paul Bourget. *La Lecture*, Paris, Nov. 25, pp. 22. Short Christmas story.
- Noël. Gustave Rivet. *La Lecture*, Paris, Nov. 25, pp. 3. Short story, "Christmas."
- Sabots (Les) du petit Wolff. François Coppée. *La Lecture*, Paris, Nov. 25, pp. 8. Short story, "The Wooden Shoes of Little Wolff."
- Sylvie. Gérard de Nerval. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 18. Conclusion of a serial story.

UNCLASSIFIED.

- Bel Homme (Le) et L'Homme Beau. Madame Emile de Girardin. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 2. The difference between "Le Bel Homme" and "L'Homme Beau."
- Dieu (Un) des Mes Amis. J. Méry. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 7. The adventures of a Frenchman named Bergaz, a friend of the writer, Bergaz being also the name of a god of Madagascar.
- Madame de Staël. Philartète Chasles. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 11. Biographical account of Madame de Staël.
- Ma Jeunesse, Souvenirs. Comte d'Haussonville. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 22. Continuation of the recollection of the writer's youth, this portion relating to the years 1814-1815.
- Servitude et Grandeur Militaires. Alfred de Vigny. *La Lecture Rétrospective*, Paris, Nov. 20, pp. 22. Conclusion of "Military Servitude and Greatness."
- Soixante Ans de Souvenirs. Ernest Legouvé. *La Lecture*, Paris, Nov. 25, pp. 28. Continuation of "Sixty Years of Recollections."

ITALIAN AND SPANISH.

- Papa (del) L'Enciclica. R. Bonghi. *Nuova Antologia*, Rome, Nov., 19 pp. Pointing out the defects in the statements and reasoning in the Pope's Encyclical.
- Acontecimientos Litearais. Melchor de Palau. *Revista Contemporanea*, Madrid, Nov. 15, 7 pp. Critical paper on the poems of Mosén Jacinto Verdaguer, and especially on his Infant Jesus of Nazareth, considered one of the "Literary Events" of 1890.
- Cánovas del Castillo. *Revista Contemporanea*, Madrid, Nov. 15, 23 pp. Discourse delivered by the Prime Minister of Spain, at the opening of the Athenæum at Madrid in November, on the Labor Question, State Socialism, the new tendencies of Political Economy, and the possible effect of Universal Suffrage in Europe.
- Murillo (de), Las Concepciones. Victor Suárez Capelleja. *Revista Contemporanea*, Madrid, Nov. 15, 9 pp. Comment on Spanish art and the "Immaculate Conceptions" painted by Murillo.
- Poesía Española (de la), Los Principes. Juan Pérez de Guzmán. *Revista Contemporanea*, Madrid, Nov. 15, 12 pp. Continuation of Selections from the works of "The Princes of Spanish Poetry."

Books of the Week.

AMERICAN.

- Alaska, A Woman's Trip to. Septima M. Collis. Cassell Publishing Co. Cl., \$2.50.
- American Stage (the), Curiosities of. Laurence Hutton. Harper. Cl., \$1.50.
- Beaconsfield (Lord). James A. Froude. The Queen's Prime Minister, No. 1. Harper. Cl., \$1.
- Camp Life in the Wilderness: A Tale of the Richardson Lakes. Illustrated. C. A. J. Farrar. Lee & Shepard, Bost. Cl., \$1.
- Cleopatra: A Study. H. Houssaye. Duprat & Co. Pap., \$1.
- Corals and Coral Islands. James D. Dana. Dodd, Mead & Co. Cl., \$5.
- Crimea, The War in the. Sir E. Hamley. Illustrated with maps, plans and portraits. Scribner & Welford. Cl., \$1.75.
- Dark Peoples of the Land of Sunshine: A Popular Account of the Peoples and Tribes of Africa. G. I. Bettany. Ward, Lock & Co. Cl., \$1.
- Fairy Tales, The Science of. Edwin Sidney Hartland. Scribner & Welford. Cl., \$1.25.
- From Beginning to End: Comments on the Life of Christ, written by ten of the most prominent clergymen of America. Illustrated by photogravures after celebrated paintings. F. A. Stokes. Cl., \$7.50.
- Future Life, Evidence of, from Reason and Revelation. Luther A. Fox, D.D. Lutheran Publishing Society, Phila. Cl., \$1.25.
- Greek Ideas and Usages, The Influence of, upon the Christian Church. (The Hibbard Lectures, 1888.) Edwin Hatch, D.D. Scribner & Welford. Cl., \$3.75.
- Greek World (The) Under Roman Sway. The Rev. J. P. Mahaffy. Macmillan & Co. Cl., \$3.
- Gypsy Sorcery and Fortune Telling: Illustrated by Numerous Incantations, Specimens of Medical Magic, Anecdotes and Tales. C. Godfrey Leland ("Hans Breitman"). Scribner & Welford. Cl., \$4.
- Horse Stories and Stories of Other Animals. T. W. Knox. Cassell Publishing Co. Cl., \$2.50.
- Hypnotism. Albert Moll. Scribner & Welford. Cl., \$1.25.
- Indian Mutiny of 1857. G. B. Malleson. Scribner & Welford. Cl., \$1.75.
- Jocular Literature, Studies in: A popular subject more closely considered. H. Carew Haskitt. A. C. Armstrong & Son. Cl., \$1.25.
- Joppa to Mount Hermon: A series of narrative Discourses on the Holy Land The Rev. R. A. Edwards. Porter & Coates, Phila. Cl., \$1.50.
- Lake to Lake (From): A narrative of the wilds of Maine. Illustrated. C. A. J. Farrar. Lee & Shepard, Bost. Cl., \$1.
- Light of the World and Other Sermons. Phillips Brooks. E. P. Dutton & Co. Cl., \$1.75.
- London City: Its People, Streets, Traffic, Buildings, History. Illustrated. W. J. Loftie. Scribner & Welford. Cl., \$1.5. Limited large pap. ed., \$30.
- Maori and Settler: A Story of the New Zealand War. G. A. Henty. Scribner & Welford. Cl., \$1.50.
- Marie de Medicis, Queen of France, Consort of Henry IV., and Regent of the Kingdom under Louis XIII., the Life of Julia Pardoe. Scribner & Welford. 3 vols. Cl., \$15.
- Martha Corey: A Tale of Salem Witchcraft. Constance Goddard Du Bois. A. C. McClurg & Co., Chic. Cl., \$1.25.
- Meteoritic Hypothesis (The): A Statement of the Results of a Spectroscopic Inquiry into the Origin of Cosmical Systems. J. Norman Lockyer. Macmillan & Co. Cl., \$5.25.
- New York Statutes and Reports, a Digest of, from July, 1882, to Jan. 1, 1890. Austin Abbott. Baker, Voorhis & Co. Shp., \$7.50.
- Paul (St.): His Life and Times. James Iverach. A. D. F. Randolph & Co. Cl., \$1.
- Right of Conquest; or, with Cortez in Mexico. G. A. Henty. Scribner & Welford. Cl., \$1.50.
- Savonarola, His Life and Times. W. Clark. A. C. McClurg & Co., Chic. Cl., \$1.50.
- Sea (The) and its Wonders. M. and E. Kirby. T. Nelson and Sons. Cl., \$1.75.
- Strolls by Starlight and Sunshine. W. Hamilton Gibson. Illustrated. Harper. Cl., \$3.50.
- Susa, the Ancient Capital of the Kings of Persia: Narrative of Travel through Western Persia and Excavations made at the Site of the Lost City of Lilies. Mme. Jane Dieulafoy. Gebbie & Co., Phila. \$Cl., \$5.
- Walpole (Horace). A Memoir of. Austin Dobson. Limited ed. de Luxe. Illustrated with 11 etchings. Dodd, Mead & Co. Cl., \$15.

ENGLISH.

- Aggressive Christianity, Papers on. Mrs. Booth. Post 8vo, 1s, and 1s 6d. Salvation Army.
- Alexander the Great, A Young Macedonian in the Army of. A. J. Church. 16 Illustrations. Post 8vo, pp. 332, 5s. Seeley.
- Animals Wild and Animals Free. Helen A. Smith. Ills. (reprint). 4to, boards, 3s 6d. Routledge.
- Asbestos: its Properties, Occurrence and Uses, with some account of the Mines of Italy and Canada. Ills. Post 8vo, pp. 286, 12s 6d.
- Beatrice Cenci, Portrait of. With critical notice containing four letters from Robert Browning. 8vo, pp. 12, 3s 6d. E. Mathews.
- British Empire, Decline and Fall of the: or, the Witch's Cavern. Post 8vo. Trischler (Prophetic).
- British Empire, Pictorial History of the. Roy. 8vo, pp. 390, with about 100 wood engravings, 5s. Sangster.
- Ceylon Starvation Question, The. C. S. Salmon. Crown Oct., 3d. Cassell.
- Children, Training of; or, How to Make the children into saints and soldiers of Jesus Christ. W. Booth. 1s 6d. and 2s 6d. Salvation Army.
- Childhood, Hygiene of. Dr. F. H. Rankin. Suggestions for the Care of children. Cr. 8vo, 3s. Lewis.
- Christian Church, The Influence of Greek Ideas and Usages upon. E. Hatch (Hibbard Lectures). Edited by A. M. Fairbairn. 8vo, pp. 366. 10s 6d. Williams & N.
- Christian Labor in the West Indies. Demerara, Victoria, New South Wales and South Australia. An Autobiography of. 1828 to 1888. J. Bickford. 8vo, pp. 442, 7s 6d. C. H. Kelly.
- Christianity and Socialism. Bp. A. Barry. Post 8vo, pp. 182. Cassell.
- Christianity, Popular. A Series of Lectures Delivered in Prince's Hall, Piccadilly. Mrs. Booth. 1s and 2s. Salvation Army.
- Day after Death (The). Louis Figuier; or our Future Life according to Science. Illustrated by 10 astronomical plates. Post 8vo, pp. 306. New and cheaper edit., 2s 6d. Bentley.

Emin Pasha and the Rebellion at the Equator. A. J. Mounteney-Jephson, with the Revision and coöperation of Henry M. Stanley. Map and Ills. 8vo, 484 pp., 21s. Low.

English Literature, Longmans' Handbook of. R. McWilliam. Post 8vo, pp. 604, 4s 6d. Longmans.

Euchologion. A Book of Common Order, being Forms of Prayer, etc., issued by the Church Service Society. 6th ed., cr., 8vo, 6s. Blackwoods.

Extraordinary Women, their girlhood and early life. W. Russell. New ed. post 8vo, pp. 278, 2s. Routledge.

Fortification: its Past Achievement, Recent Development and Future Progress. G. S. Clarke. 56 Illustrations. 8vo, pp. 306, 14 s. Murray.

Introductory Lecture to the Agricultural Class in American Cattle and the American Export Trade in Beef and Live Cattle to Great Britain. R. Wallace. 8vo, pp. 28, 6d. Simpkin.

Current Events.

Thursday, Dec. 11.

The House passes the Fortifications Appropriation Bill.....J. L. M. Irby is elected United States Senator from South Carolina to succeed Wade Hampton.....Ex-Senator Frank B. Arnold, of New York, commits suicide.

Parnell again obtains possession of "United Ireland": he goes to Cork, where he is enthusiastically received. The Executive Committee of the Liberal Unionist Association issue a manifesto denouncing both the Parnellites and the McCarthy faction.....The Dutch Government consents to sign the general Act of the Brussels Anti-Slavery Conference.....Dr. Welti was elected President and M. Hauser Vice-President of the Swiss Republic.....The managers of many of the leading English publishing firms assemble in the London Chamber of Commerce and discuss the American Copyright Bill.....M. de Freycinet, French Prime Minister, is elected a member of the French Academy.

Friday, Dec. 12.

The contest over the Plumb resolution for lengthening the sessions of the Senate, ends in a compromise; the hour of meeting is changed from noon to 10 A.M.....The House Committee on Census agree to report favorably the Frank Reapportionment Bill as modified.....A committee of citizens from Florida call upon the President; they came to Washington to assist in procuring the passage of the Election Bill.

A wagon load of copies of the Anti-Parnell edition of "United Ireland" is thrown into the Liffey River by Parnell sympathizers. Parnell arrives at Kilkenny.....A Conference is held in London of the Aborigines Protective Society, a number of members of the House of Commons and several religious leaders, at which a resolution is adopted, demanding that the Government institute an inquiry into the atrocities committed in Central Africa by English explorers.....Sir Joseph Edgar Boehm, the sculptor, dies suddenly in his studio in London.

Saturday, Dec. 13.

In the Senate, the debate on the Election Bill is resumed.....The House considers the Public Land claims.....The letter-carriers of Chicago hold a meeting and discuss means of raising \$1,000 toward a monument to be erected in memory of the Hon. S. S. Cox. William O'Brien leaves New York for France.....Henry C. Minton, a colored youth, is chosen class orator at Philips Exeter Academy.....The Secretary of the Treasury visits New York City and holds a conference with leading bank presidents and financiers.

In Kilkenny, Ireland, Timothy Healy makes an address in which he attacks Parnell; Parnell, in making a speech in the interest of the Parnellite candidate, becomes exhausted.....In Vienna the Democratic Association, one of the objects of which was to agitate in favor of universal suffrage, is broken up by the Police.....John D. Washburn, the newly appointed American Minister to Switzerland, visits President Ruchonnet, and presents his credentials.....The Brazilian Assembly begins the discussion of the new constitution.

Sunday, Dec. 14.

The Rev. Dr. David Gregg is installed pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, succeeding Dr. Cuyler.

The Armenian Patriarch officiates in Constantinople for the first time since the rupture between the Porte and the Armenian Church.

Monday, Dec. 15.

In the Senate, the Election Bill is discussed by Messrs. Wilson, Colquitt and Vance.....Sitting Bull, the famous Sioux Chief, is killed by the Indian police, while resisting arrest.....The Farmers' Alliance and its Allies issue a call for a third Party National Conference to be held in Cincinnati on February 23, 1891.....In New York City, the Lorillard Brick Works Company fail; liabilities estimated at \$1,000,000.

Suppressed *United Ireland*, the paper published by the Anti-Parnellites, makes its first appearance in Dublin.....The Pope expresses his approval of the policy of Cardinal Lavergne, looking toward a union of Church and State in France.....Stringent orders are sent to the Russian officials in the Caucasus for the expulsion of all Jews not authorized to live there.

Tuesday, Dec. 16.

In the House the discussion of the Reapportionment Bill turned mainly on the New York City census.....Major-General Alfred H. Terry died in New Haven, aged 63 years.....The Clearfield County Bank, Clearfield, Penn., owned by ex-Senator William A. Wallace, suspends payment.

The troubles between the Parnellites and the McCarthyites result in a free fight at Ballinakill; as Parnell is leaving Castle-Comer, lime is thrown in his face, blinding him; McCarthy is hustled about by a mob at Cork.....Sir Frederick Milner, Conservative, is elected to the House of Commons.....Eyraud, the Parisian murderer, confesses.

Wednesday, Dec. 17.

The House passes the Reapportionment Bill, as reported by the Census Committee, by a vote of 186 to 82.....The third caucus of Republican Senators agree upon a scheme of financial legislation; the basis is the adoption of the scheme reported by the Census Committee, with the exception of the 2 per cent. bond project, which was eliminated; the caucus also instructs the Committee on Rules to prepare and report a closure rule.....The 83d birthday of John G. Whittier, the poet.....In New York City Mayor Grant appoints Patrick Divver and John J. Ryan police justices.....The Old Christ Church building at 35th St. and 5th Ave. is destroyed by fire.

Parnell is confined to a darkened room; his eyes are inflamed by the lime thrown in them.....Joseph Chamberlain makes a remarkable speech at a private Unionist caucus in Birmingham, in which he said that the Gladstonian moderates might coöperate with the Unionists and Tories in the formation of a truly national party.....The *Figaro* publishes Russian advices that another plot to murder the Czar has been discovered.....William Walter Phelps, American Minister to Germany, arrives at Bremen.....Prince Bismarck arrives at Berlin and is cheered by the crowd.

Funk & Wagnalls' Standard Dictionary of the English Language.

WHAT IS THOUGHT OF IT.

President Bashford of the Ohio Wesleyan University thinks it will be "The Completest Single Volume Dictionary in the English Language." Ex-President Gregory of the Lake Forest University compares its Printed Pages with the Corresponding Pages of Other Dictionaries, and says: "It Cannot Fail to Stand as THE Dictionary for the People." Julius H. Seelye, LL. D., late President of Amherst College, Howard Crosby, D. D., Prof. Charles F. Johnson, of Trinity College, Hartford, Benson J. Lossing, The School Journal — all who see sample pages, highly approve the Work.

J. W. BASHFORD, D. D., Ph. D., President of the Ohio Wesleyan University, says:

"After examining some of the pages of Funk & Wagnalls' Standard Dictionary, I do not hesitate to say that it will be the completest single volume dictionary of the English language ever issued. I am especially pleased with the introduction of a scientific alphabet for pronunciation."

D. S. GREGORY, ex-President of the Lake Forest University, and formerly Professor of English Literature and Mental Sciences in the University of Wooster, Ohio, says:

[Written before Dr. Gregory was in any way connected with the work.]

"I have given the sample pages of 'The Standard Dictionary' careful examination, comparing them with the corresponding portions of the Webster 'International,' the 'Century,' etc. . . . The 'Directions for Definers' are most admirably scientific and complete. If complied with, they will make a perfect Dictionary. You are taking a step in the right direction in introducing the use of 'the Scientific Alphabet' in the pronunciation. . . . The use of the *German double hyphen* is a great advance upon the old method, which often leaves one in doubt whether the division is meant to indicate the relation of *syllables* or that of *words*. Allow me to call attention to the following special features, and to express the hope that in these respects the remainder of the work may not exhibit a falling off from the standard of the opening pages.

"1. You have had the wisdom to discern what are the *main uses* of a dictionary for the average man or boy. They want in the shortest time, and by the nearest route, to get at the *common meaning* of the word. You have done well to place this *first in order* and to emphasize it with *bold-faced numerals*. The historical order of development is, of course, the natural one for the philologist and etymologist, but not for the dictionary. Such order is, moreover, in very many cases as yet scientifically undetermined.

"2. A very valuable feature of the Dictionary is in the addition of *careful illustrations of the distinctions in the use of synonyms*, e. g., under 'Abandon'; 'The king abdicates his throne,' etc. A 'pile of synonyms' is absolutely worthless to the boy; while the mature and scholarly mind will find it hard to get at any such nice distinctions from the material furnished by most of the dictionaries.

"3. In *definition*, the 'Standard' makes a great advance upon all others. This is especially seen in the scientific portions, e. g., under 'Aardvark' and 'Aardwolf' the 'International' gives merely *loose descriptions*, which omit some of the essential features, while the 'Standard' embraces all the essentials in compact form. In definition I have regarded 'Worcester' as preferable to 'Webster.' Indeed, the failure to distinguish *definition* from *description* has been one of the marked features of the latter. The man who consults a dictionary wants an *accurate and complete definition*.

"4. The illustrations of the 'Standard' are unequalled, e. g., 'the evolution of the letter' A.

"If the 'Standard' keeps up to the grade of its first pages, it cannot, in my estimation, fail to stand alone as THE DICTIONARY for the people."

Prof. CHAS. F. JOHNSON, of Trinity College, Hartford, writes:

"The specimen pages certainly show excellent work. The article on 'A' is a miracle of condensation and clearness."

JAMES WOOD DAVIDSON, Washington, D. C., writes:

"Your use of the Scientific Alphabet in your pronunciation is an excellent feature, and will no doubt lead to the desired reform. Your order of definition and your general plan strike me as distinctly in advance of the present. I believe you will score a noted success."

HOWARD CROSBY, D. D., writes:

"I have examined the sample pages of your 'Standard Dictionary' sent me. If they are a fair specimen of the whole work, it will be a complete and yet succinct Dictionary. It not only treats of English words, but of such foreign words and parts of words as come frequently before the English reader."

From MARY CRUGER, Montrose, N. Y.:

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